

Priscillian. They read afterwards a Letter from the Holy See address'd to *Profuturus*, and made two and twenty Canons concerning Discipline.

The first is, that the same way of singing the Matins and Vespers shall be every where observ'd, and that the private Customs of Monasteries shall not be mix'd with the Usage of the Church.

The second, that on solemn days the same Lessons shall be read.

The third, that the Bishops shall not salute the People after a different manner from the Priests, and that they shall only say, *The Lord be with you*; that the People shall answer, *And with your Spirit*: that this is the Practice of the whole East, which is of Apostolical Tradition.

The fourth, that in Divine Service that Order shall be observ'd which *Profuturus* has receiv'd from the Holy See.

The fifth, that the Usage of the Church of *Bracara* shall be observ'd in the Ceremonies of Baptism.

The sixth, that the Bishops of the Province shall be rank'd according to their Antiquity.

The seventh, that the Revenues of the Church shall be divided into three Parts; that the first shall be for the Bishop, the second for the Clergy, and the third for maintaining the Church and the Light; that the Archpriest or Archdeacon shall give an account of this last to the Bishop.

The eighth forbids Bishops to ordain a Clergyman of another Bishop without his leave in writing.

The ninth ordains, that for the future Deacons shall wear their Stole upon their Shoulders, and not hide it under their Tunic, that they may be distinguish'd from Subdeacons.

The tenth forbids Readers, who are not ordain'd Subdeacons, to carry the holy Vessels.

The eleventh forbids them to sing in the Church

in a Secular Habit, and to suffer their Mustache's to grow.

The twelfth declares, that they must not sing any Hymn in the Church but only the *Psalms*, and Passages of the Canonical Books of the Old and New Testament.

The thirteenth forbids Laymen to enter into the Sanctuary to receive the Communion.

The fourteenth, to remove all suspicion of being *Priscillianists*, ordains the Clergymen, who eat no meat, to taste of the Herbs which are boil'd with Meat.

The fifteenth is, that none shall communicate with a Clergyman excommunicated by his Bishop.

The sixteenth, that no Commemoration shall be made of those who lay violent Hands on themselves, and that their Corpse shall not be conducted to Burial with singing of *Psalms*: that the same shall be observ'd as to those who are condemn'd to death as Criminals.

The seventeenth, that no Commemoration shall be made, no *Psalms* shall be sung, for the Catechumens that die without Baptism.

The eighteenth, that none shall be interr'd in the Churches, but without them, and round about the Walls.

The nineteenth forbids Priests to bless the Chrism, or to consecrate the Altars.

The twentieth ordains that none shall be promoted to the Priesthood, who has not been at least one year a Reader.

The one and twentieth, that the Alms of the Faithful, and the Offerings for the Dead, shall be collected by a trusty Clergyman, who shall divide them equally amongst the Clergy once or twice a year.

The two and twentieth forbids to violate the ancient Canons, and those that are made in this Council.

The Council held at Santones.

Gregory of Tours relates that *Leontius* Archbishop of *Bordeaux*, held a Council at *Santones*, wherein he depos'd *Emerius*, who had taken an Order from King *Clotharius*, to get himself

ordain'd Bishop without the consent of the Metropolitan. *Heraclius* was made choice of to succeed him; but *Charibertus* maintain'd him who was ordain'd by his Father's order. This was done in 563.

The second Council of Lyons.

THIS Council was compos'd of the Archbishops of *Lyons* and *Vienna*, and twelve Bishops, and was held under the Sons of *Clotharius* in the year 567. It made six Canons.

By the first it is order'd, that the Differences of the Bishops of one Province shall be determin'd by the Judgment of the Metropolitan, and the Bishops of that Province; and that if the Bishops who are at odds be of different Provinces, then two Metropolitans shall accomodate the matter.

The second orders, that all the Donations made to Churches shall continue good, tho' they be not

drawn up with all the Formalities which the Laws require.

The third declares, that those who take or detain Freemen by force shall be excommunicated.

The fourth, that he who is excommunicated by his Bishop, shall not be receiv'd into Communion until he be absolv'd.

The fifth, that Bishops shall not take away from the Clergy the Revenues that are given them by their Predecessors.

The sixth, that Litanies shall be said in all the Churches and Parishes in the first Week of *September*, as before *Ascension-day*.

The second Council of Tours in the Year 567.

THIS Council was not very numerous, for it consisted only of seven Bishops, and the Archbishops of *Tours* and *Roan*; but it made seven and twenty great Canons.

The first renews the Order for holding Provincial Synods twice every year. It decrees Excommunication against those Bishops who shall not come to them when they shall be summon'd.

The second ordains Bishops, who are at difference, to determine them amicably by Judges which they shall choose.

These are the words of the third, *Ut Corpus Domini in Altari, non imaginario ordine, sed Crucis titulo componatur*. To this Canon different senses are given. That which seems to me most natural is, that the

Parcels of the Eucharist which are upon the Altar, shall not be rang'd according to the fancy of him that celebrates, but in the form of a Cross, as is to be seen in the ancient rangings of them. Some think that the Council ordains, that the Body of Christ shall not be plac'd upon the Altar in the rank of Images, but under the Cross. This sense does not appear to me so natural.

The fourth forbids Laymen to place themselves behind the Altar with the Clergy, while the Office is a reading; but allows them to enter into the Sanctuary, and even the Women to pray in private, and receive the Communion.

The fifth orders that every Parish shall maintain its own Poor.

The
Councils.

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Councils.

The sixth, that no Letters of Recommendation shall be receiv'd, but from the Bishops.

The seventh, that the Bishop cannot depose an Abbot, nor an Archpriest, without an Assembly of Priests and Abbots.

The eighth, that a Bishop who shall receive into Communion a Clergyman excommunicated, when he was advertis'd of it, shall be excommunicated until the meeting of the Synod.

The ninth forbids to ordain a *Britain*, or a *Roman*, in *Britany*, without the consent of the Metropolitan.

The tenth renews the Prohibitions so often made to Clergymen of keeping strange Women in their Houses.

The eleventh ordains that the Bishops, who shall neglect to put this Canon in execution, shall be excommunicated until the meeting of the Synod.

The twelfth, that the Bishop shall live with his Wife as with his Sister, without giving any cause of Suspicion.

The thirteenth, that the Bishop who has no Wife, shall not suffer any Woman in his House.

The fourteenth forbids Priests and Monks to take any Person to bed with them. It orders that Monks shall not lie two or three in several Cells, but in one common Hall, where some shall watch while others take their rest.

The fifteenth is against Monks who go out of their Monastery to marry. 'Tis ordain'd that they shall be parted and put under Penance.

The sixteenth forbids to suffer Women to enter within the Precincts of Monasteries.

The seventeenth regulates the Fasts of Monks. They shall not fast after *Easter* till *Whitsunday*, except on the *Rogation-days*. They shall fast all the Week after *Whitsunday*. From that time till the first of *August* they shall fast three times a Week. In this Month they shall not fast, because the Office of Saints is said every day. In the Months of *September*, *October*, and *November* they shall fast three times every Week. In the Month of *December* they shall fast every day till *Christmas*. After *Christmas* until *Epiphany* they shall not fast, because of the great number of Festivals, except the three first days of *January*, on which Litanies shall be read for abolishing the Superstitions which the Pagans us'd on these days. After *Epiphany* until *Lent* they shall fast three times a Week.

The eighteenth regulates the Divine Service after the following manner. On Festival days six Antiphones shall be said at Mattins, with two Psalms to

every one of them; *i. e.* twelve Psalms. In the Month of *August* the Prayers of the Morning shall be us'd, *manicationes*, because this Month is full of Festivals and Offices of Saints. In the Month of *September* seven Antiphones shall be said, and two Psalms to each of them. In the Month of *October* eight Antiphones and three Psalms to each. In the Month of *November* nine Antiphones, and three Psalms to each. In the Month of *December* ten Antiphones, and three Psalms to each, *i. e.* thirty Psalms. In the Month of *January*, *February*, and until *Easter*, they shall do as well as they can, but no fewer than twelve Psalms shall be said at least: For if six be said at the sixth hour, and twelve at the Vespers, no less ought to be said at Mattins. If any fail to say this number of Psalms at Mattins, he shall fast till night with Bread and Water.

The nineteenth contains the Canons for hindring the Clergy who are oblig'd to Celibacy, from lying with their Wives.

The twentieth renews the Penalties appointed by the Canons against those who take away by force or marry Virgins consecrated to God, or who consent to these Marriages.

The one and twentieth renews the Canons concerning the Degrees of Consanguinity within which it is not lawful to marry.

The two and twentieth is made against the Superstition of those who honour the Calends of *January*, against those who offer Meat to the Dead on the day of the Feast of *St. Peter*, and against all those who observe the Rites and Customs of the Pagans.

The three and twentieth declares, that altho' we commonly use in the Service the Hymns of *St. Ambrose*, yet we may also repeat the Hymns of those Authors that are known.

The four and five and twentieth contain many Imprecations against those who take or detain the Possessions of the Church.

The six and twentieth ordains, that the Judges and great Lords shall be excommunicated who oppress the Poor.

The seven and twentieth forbids to take any thing for Ordinations.

The Bishops of the Province of *Tours* wrote a Letter to the People of this Province, wherein they exhort them to avoid the Miseries wherewith they are threatned, to delay their Marriages, to give the tenth of their Goods in Alms, after the Example of *Abraham*, and also to set at liberty the tenth part of their Slaves, to pardon one another, and not to suffer any longer Incestuous Marriages.

The second Council of Bracara in 572.

Of Bracara

Of Bracara

Martin Bishop of *Bracara* presided in this Council, which was compos'd of twelve Bishops of the Provinces of *Gallicia* and *Luca*. After the reading of the Canons of the preceding Council of *Bracara*, and the Epistle of *St. Peter*, they made ten Canons.

By the first they ordain, that the Bishops make their Visitation, examine the Clergy about the manner wherein they administer Baptism, and perform Divine Service, and that they admonish them to use Exorcisms to the Catechumens for the space of twenty days before their Baptism, and to explain the Creed during that time.

By the second the Bishop is forbidden to demand any more than two shillings for his Synodals, and not to exact the third part of the Offerings, which are design'd for the Lights of the Church.

By the third 'tis forbidden to take any thing for Ordinations.

By the fourth, to take more than three shillings for the price of Chrism.

By the fifth, the Bishops who are invited to consecrate a Church, are forbidden to exact any Present

for the Consecration; but they are permitted to receive what shall be presented to them. At the same time the Bishops are admonished not to consecrate a Church; unless there be a sufficient foundation for the maintenance of a Light and of the Ministers.

By the sixth, it is forbidden to suffer any Person to found a Church, upon this Condition, that he shall share the Offerings with those that serve in it.

By the seventh, it is forbidden to exact any thing for the Baptism of Infants, though they are allow'd to receive what is freely offer'd.

The eighth declares, that he who shall accuse any of the Clergy of the Crime of Fornication, and cannot prove it, shall be punish'd with Excommunication.

The ninth, that the Metropolitan shall give notice of *Easter-day* to the Bishops of the Province, and that the Bishops and the Clergy having it signified to them, shall publish it to the People towards *Christmas* after the Gospel, that they may know when *Lent* will begin: that three days before, Litanies or publick Prayers shall be said; and that on the third day after Mass, which shall be said three hours after Noon,

The Councils. the People shall be enjoyn'd to observe *Lent*, and to bring, twenty days before *Easter*, the Children that are to be baptiz'd, that they may be exorcis'd.

The last forbids an Abuse which begun to take footing, of saying the Mass of the Dead after drinking of Wine.

The fourth Council of Paris.

Of Paris. **T**HIS Council was assembled under King *Gontranus*, in the year 573, and consisted of nine and twenty Bishops of his Kingdom. *Papulus* Bishop of *Chartres*, brought his Complaints to it, that *Egidius* Archbishop of *Rheimes* had ordain'd a Bishop at *Castrodunum*, which depended upon the Diocess of *Chartres*, and was neither of the Diocess nor Province of *Rheimes*. This Council wrote to the

Archbishop of *Rheimes*, that his Undertaking was not Canonical, and declar'd to him, that if the Priest *Promotus*, whom he had ordain'd, should ever concern himself to do any Episcopal Office in that Church, he should be excommunicated. They wrote also a Letter to *Sigebert* against this Enterprize. These Monuments are related in the fifth Tome of the Councils, p. 918. and the following.

The fifth Council of Paris.

Of Paris. **W**E have nothing now left of this Council; only *Gregory* of *Tours* remarks, that in the second year of the Reign of *Childebert*, and the sixteenth of *Chilperic*, which was the 577 of Jesus Christ, many Bishops assembled at *Paris* about the Affair of *Prætextatus*, whom *Chilperic* would have

them to condemn, because he had married his Son *Meroveus* to Queen *Brunechildis*. These Bishops instead of condemning him, interceded for him: But at last *Chilperic* forc'd him to confess that he was guilty of Treason, and banish'd him. This Story may be read at length in *Gregory* of *Tours*, Hist. B. 5. c. 19.

The Synod of Antisiodorum.

Of Antisiodorum. **T**HIS was not a Council of Bishops, but only a Synodical Assembly of Abbots and Priests of the Diocess of *Tours*, held in the year 578, by *Aunacharius* Bishop of *Tours*.

The five and forty Constitutions which were made in it, are sign'd by the Bishop, the seven Abbots, the four and thirty Priests, and three Deacons.

In the first, it is forbidden to play at *Pagan* Sports with the * Hart or Heifer, or to give New-years-gifts, after the manner of *Pagans*, on the first day of *January*.

In the second, Priests are enjoyn'd to send Clergy to the Episcopal City to know when *Lent* begins, and to give notice to the People of the day of *Epiphany*.

By the third, it is forbidden to cause Divine Service to be said in private Houses, and to perform Vows by Trees or Fountains, and to suffer any Statues or Figures of Men.

By the fourth, it is forbidden to use Inchantments, and any ways of foretelling things to come.

The fifth forbids the Debauchery of the Vigils of *St. Martin*.

The sixth ordains the Priests to go fetch holy Chrism about the middle of *Lent*; and if he be hindered by sickness, to send thither another Person, and to carry it in a Vessel appointed for that use, cover'd with a Linen Cloth, with the same respect that is given to Reliques.

The seventh orders, that the Priests shall meet at the City to hold there the Synod in the Month of *May*, and the Abbots on the first of *November*.

The eighth forbids to offer in the Chalice any thing but Wine mingled with Water.

The ninth forbids to make Choirs of Singing-women in the Church, and to make Feasts there.

The tenth declares, that it is not lawful to say two Masses upon the same Altar in the same day.

The eleventh, that it is not lawful to end the Fast of the Vigils of *Easter* before two hours within night, because it is not lawful to drink or eat on that day after midnight. The same Rule is to be observ'd as to the Vigils of *Christmas* and other great Festivals.

By the twelfth, it is forbidden to give the Eucharist, or the Kiss of Peace to the Dead, and to wrap up their Bodies in Altar-cloths or Veils.

The thirteenth forbids the Deacons to cover their Shoulders with the Veil or Altar-cloth.

The fourteenth forbids to inter any in the Fonts.

The fifteenth to inter one dead Body upon another.

The sixteenth to yoke Oxen, or to do any other such works on *Sunday*.

The seventeenth forbids to receive the Offerings of those who have procur'd their own death, howsoever they have done it.

The eighteenth forbids to baptize even Children, except at *Easter*, unless in a case of urgent Necessity.

The nineteenth forbids Priests and Deacons to say, or serve, or assist at Mass, after they have eaten.

The twentieth ordains, that Priests, Deacons, or Subdeacons, who shall have Children, or commit Adultery, shall be depos'd.

The one and twentieth forbids them to lye in the same Bed with their Wives.

The two and twentieth forbids their Widows to marry again.

The three and twentieth condemns a Monk who hath committed Adultery, or any other Crime, to be shut up in another Monastery, if his Abbot has not punish'd him.

The four and twentieth declares, that it is not lawful for an Abbot or a Monk to marry.

The five and twentieth forbids them to be God-fathers.

The six and twentieth condemns an Abbot who suffers Women to enter into his Monastery, to be three Months shut up in another, and to live there upon Bread and Water.

The following Constitutions forbid Marriages with Step-mothers, Daughters-in-law, Sisters-in-law, Cousin-Germans, Aunts, and other Women.

The three and four and thirtieth forbid Priests and Deacons to be present at the place where any are put to the Torture, or to assist in a Judgment of Life and Death.

The five and thirtieth forbids them to cite another Clergyman before a Secular Judge.

The six and seven and thirtieth forbid Women to receive the Eucharist with the naked Hand, or to touch the Linen-Cloth which covers the Body of our Lord.

The eight and nine and thirtieth forbid to communicate or to eat with an excommunicated Person.

The fortieth forbids Priests to sing or dance at Festivals.

The one and fortieth forbids Clergymen to prosecute any Person at Law, and orders them to ease themselves from this care by employing Secular Persons.

The two and fortieth orders Women to have the *Dominical* for receiving the Communion. Some have thought

* The words of the Canon are [*Vacula aut Cervulo facere vel fircnas diligencas observare.*]

The Councils. thought that this is the Linen upon which they receive the Body of Jesus Christ, being forbidden to receive it with their naked hand, as was declar'd in Constitution 36. Others think that it is a kind of Veil which covers their head. Whatsoever this be, the Synod declares, that if they have it not, they shall wait till another Sunday to receive the Communion.

The three and fortieth excommunicates for a year

the Judges, or other Secular Persons, who shall throw any Reproach upon a Clergy-man.

The four and fortieth ordains, that the Seculars, who would not receive the Admonitions of their Arch-Priests, shall be excommunicated until they yield to the Advice which shall be given them, and pay the Fine which the Prince shall order.

The five and fortieth is against those who shall not observe these Canons.

The first Council of Mascon in the Year, 581.

Of Mascon. I Say nothing here of some Councils of France, held about private Affairs, which made no Canons, whose History may be seen in Gregory of Tours, because I would not insist upon any but those, whereof some Monuments are still remaining. Those of Mascon are of this number, whereof the first was held in the Month of November in the Year 581.

The Archbishops of Lyons, of Vienna, of Sens and Bourges, were present there, with seventeen other Bishops of France. They made nineteen Canons.

The first renews the Prohibition so often made to Clergy-men, of keeping strange Women in their Houses.

The second forbids Clergy-men and Seculars to have familiarity with Nuns, and to enter into, or dwell in the House with them, unless there be an evident necessity.

The third declares, that no Women ought to enter into the Chamber of a Bishop, but in the presence of two Priests, or two Deacons.

The fourth is against those who detain the Goods given to the Church by the last Will.

The fifth forbids Clergy-men to habit themselves like Seculars.

The sixth declares, that the Archbishops shall not say Mass without the *Pallium*.

The seventh, that the Judge cannot put a Clergy-man in Prison, except for a Criminal Cause.

The eighth forbids Clergy-men to cite their Brethren before Secular Judges.

The ninth ordains, that none shall fast from St. Martin's day to Christmas but three times a week, viz. on Monday, Wednesday, and Friday; and that on these days the Canons shall be read.

The tenth, that Clergy-men shall celebrate the Festivals with their Bishops.

The eleventh ordains, that Clergy-men who are oblig'd to Celibacy, shall be depos'd if they violate the Obligation.

The twelfth, that Virgins consecrated to God, who marry, shall be excommunicated, both they and their Husbands, until death: that if they part they shall continue under Penance as long as the Bishop shall think fit.

The thirteenth ordains, that Jews shall not be Judges of Christians, nor Receivers of Taxes.

The fourteenth forbids them, according to the Edict of Childebert, to appear in publick from Holy Thursday till Easter-day.

The fifteenth forbids Christians to eat with Jews.

The sixteenth declares, that all Christian Slaves who serve Jews, may redeem themselves for a price fix'd by the Canon, and that their Masters cannot refuse to set them at liberty, if they pay them the Sum.

The seventeenth, that those who cause any to give a false Testimony, and to swear falsely against others, shall be excommunicated till death, and those who commit these Crimes shall be declar'd infamous, and unworthy to be believ'd in any Testimony.

The eighteenth ordains, that those who accuse the Innocent to their Prince, shall be depos'd if they be Clergy-men, or excommunicated if they be Lay-men, until they have done Penance.

The nineteenth concerns a Nun who would give her Patrimony that she might come out of her Monastery, or at least that she might live more freely: She is declared to be excommunicated, and all those who shall make the like Donations, as well as those who accept them upon that condition.

The third Council of Lyons.

Of Lyons. The Archbishop of Lyons, and seven other Prelates of France, were present at this Council, together with some Deputies, in the Year 583, in the Month of May: they made six Canons.

By the first, Clergy-men are forbidden to keep in their Houses strange Women, and those who are oblig'd to Celibacy are forbidden to have any familiarity with their Wives.

The second ordains, that care shall be taken to signify in the Letters which are granted to recommend Captives, the day of their date, the Price which is agreed upon, the Necessity of the Captives,

and that care shall be taken to authorize them by Subscriptions which cannot be suspected.

The third decrees Excommunication against the Nuns who go out of their Monastery.

The fourth renews the Canons against forbidden Marriages.

The fifth forbids Bishops to celebrate the Feasts of Easter and Christmas any where but in their own Church.

The sixth ordains Bishops to take care of the Lepers of their Diocess, and to give them something to clothe and maintain them, that they may not run from City to City.

The second Council of Valentia held in 583.

Of Valentia. This Council, consisting of seventeen Bishops, made an Act to confirm the Donations made by King Gontranus, and by the Queen Au-

stegisildis his Wife, and by his Daughters Clodeberga and Clotilda, to the Churches of St. Marcellus and St. Symphorianus, and all the rest.

The second Council of Mascon held in 585.

Of Mascon. This Council was very numerous, six Archbishops, and seven and thirty Bishops were present at it in person, together with twenty Deputies from other Bishops, and three Bishops who had no Sec. They made twenty Canons.

The first is an Exhortation to the People for the holy Celebration of Sunday. Let no Person, say they, prosecute any Suit of Law on this day, let none follow their own business, let none yoke Oxen; but let all the
Xxxxxxxxz World

The Councils. *World apply themselves to sing the Praises of God : Let those who are near the Churches run thither to shed Tears there ; let your eyes and your hands be lifted up to the Lord, &c.* Afterwards they decree Penalties against those who break the *Sunday*, according to the state and condition of the Persons. If he be an Advocate, they order that he shall be driven from the Bar ; if he be a Peasant or a Slave, that he receive some blows with a stick ; if he be a Monk, that he be excommunicated for six Months. Lastly, they exhort Christians to spend even the night of *Sunday* in Prayers.

In the second it is ordain'd, that the Feast of *Easter* shall be solemniz'd, and that all shall refrain from servile Works for the space of six days.

The third Canon is for hindring the Custom, which begun to grow common, of baptizing on all the days of the Martyrs Festivals. They ordain that Children shall be kept till *Easter*, and that they shall be brought to Church during *Lent*, that having received Imposition of Hands, and afterwards being anointed with the Holy Oyl, they may be regenerated at *Easter* with the holy Baptism.

In the fourth it is ordain'd, that Men and Women shall offer every *Sunday* Bread and Wine at the Altar.

The fifth declares, that the Divine Laws have granted to Priests and Ministers the tenth of their Possessions ; that the Christians have a long time observ'd these Laws, but that of late for some time they have not been observ'd : which oblig'd them to ordain that the Faithful revive this ancient Custom, and give the tenth to the Ministers of the Altar, which shall be employ'd either for relieving the Poor, or for redeeming Captives.

The sixth forbids Priests to celebrate Mass after they have eat and drunk : it ordains also that the remainder of the Eucharist shall be eaten up on *Wednesday* and *Friday* after Mass by Children.

In the seventh, it is ordain'd upon the Remonstrance of *Prætextatus* and *Papoulus*, that the Bishops shall take the Slaves who are set at liberty into their protection, and that they shall be Judges of the Differences which shall arise upon this occasion.

The eighth ordains, that those who fly to Churches, shall not be taken thence by force ; but if the Bishop finds them guilty, he shall give leave to take them away without violating the holiness of the Church.

In the ninth they declare, that it is not lawful for any Judge to take cognizance of the Causes of a Bishop, and that they ought to be carried to the Metropolitan.

The tenth forbids to accuse Priests, Deacons, or Sub-deacons, before other Judges than Bishops.

The eleventh recommends Hospitality to Bishops.

The twelfth does not allow a Judge to proceed against Widows and Orphans, unless they advertise the Bishop.

The thirteenth forbids Bishops to keep Birds and Dogs for Game.

The fourteenth is against those who desire of Princes the Possessions of others, that they may invade them without Forms of Law.

The fifteenth ordains Lay-men to shew respect to Clergy-men, and to salute them if they meet them on Horseback in the way, to light off their Horse and salute them if they meet them on foot.

The sixteenth forbids the Widows of Sub-deacons, Exorcists, and Acolythists to marry again.

The seventeenth forbids to inter the Dead upon Bodies that are half rotten.

The eighteenth threatens those who contract unlawful Marriages.

The nineteenth forbids Clergy-men to be present at the Executions of Criminals.

The twentieth ordains the Celebration of a Synod every three years, which shall be appointed by the Bishop of *Lyons* and the King in a convenient place.

After this Council the King *Gontranus* made an Edict, wherein he ordains the Celebration of *Sunday*, exhorts the Bishops and Clergy to do their duty, and to lead an exemplary Life, advertises the Judges to punish severely the Breakers of these Laws, and particularly the Ecclesiasticks, who are oblig'd to live regularly.

The third Council of Toledo.

Of Toledo. *The King Reccaredus* order'd the Bishops of *Spain* to meet at *Toledo* in the beginning of the Month of *May*, in the Year 589, to restore the Catholick Faith and Discipline. After he had made a short Harangue to them, he caus'd to be read the Confession of Faith, the Creeds of the Councils of *Nice* and *Constantinople*, the Decision of Faith made by the Council of *Chalcedon*, sign'd by himself and the Queen. There were also read the Declarations of the Bishops and Priests of the Nation of the *Goths*, which contain'd the Condemnation of the Errors of the *Arians*, and the Approbation of the Creeds of the Councils of *Nice* and *Constantinople*, and the Decree of the Council of *Chalcedon*.

After they had thus re-establish'd the Faith, the Council renewed the ancient Discipline, restor'd the ancient Canons and the Synodical Letters of Popes in their vigor, and forbid to promote those who are excluded by the Canons to holy Orders. This is contain'd in the first Canon of this Council.

The second ordains, that the Creed of *Constantinople* shall be repeated in all the Churches of *Spain*.

The third forbids Bishops to alienate the Possessions of their Churches, yet it leaves to Monasteries and Churches what had been given to them, and permits them also to provide for the Necessities of Strangers and the Poor.

The fourth permits the Bishop to erect a Parish in a Monastery.

The fifth renews the Law of Celibacy for Priests and Deacons.

The sixth is in favour of Slaves set at liberty.

The seventh ordains Bishops to cause to be read the Holy Scripture at their Table.

The eighth forbids, with the consent of King *Reccaredus*, to demand any Persons belonging to the * *Familia fisci*, that were given to the Church.

The ninth ordains that the Churches of the *Arians* shall belong to the Bishop in whose Territory they are situate.

The tenth leaves Widows and Maids at liberty to marry or keep Celibacy, and excommunicates those who shall hinder them from observing their Vow of Chastity.

The eleventh Canon is against an Abuse which begun to spread in *Spain* concerning Penance. The Christians desir'd to be reconcil'd every time, and as often as they sinn'd. The Council renews the ancient Discipline about Penance, and ordains that Penances shall be impos'd according to the ancient Canons, that the Penitent shall be excluded Communion, and receive oftentimes Imposition of Hands. That he shall not be restor'd to Communion until the time of making Satisfaction be expir'd. And lastly, that those who relapse shall be sentenc'd according to the severity of the ancient Canons.

The twelfth ordains, that the Priest shall grant no Penance until he has cut off his Hair who desires it, if he be a Man ; or if it be a Woman, till she has chang'd her Habit.

The thirteenth forbids Clergy-men to drag their Brethren before Civil Magistrates.

The fourteenth forbids Jews to have Wives or Concubines that are Christians, and to keep Slaves that are Christians.

The fifteenth ordains, that if the Emperor's * Slaves shall cause Churches to be built and endow'd,

Of Toledo.

* [*Familia fisci*, signifies the meeting of those who took care of the Affairs of the Church, and manag'd its Revenue. *Labbee* Tom. 5. p. 1025.]

* [*Servi fiscales*, were such Slaves as were part of the personal estate of the Emperor. *Id.* the *ibid.*]

The Councils. the Bishop shall endeavour to get this Donation confirm'd by his Authority.

The sixteenth enjoyns Judges to hinder Idolatrous Practices.

The seventeenth is against the Fathers or Mothers who put their Children to death.

The eighteenth ordains, that every year a Council of the Province shall be held, and that the Receivers of the Treasury shall be oblig'd to be present there; that so the Bishops may examine whether they burden the People too much.

The nineteenth forbids to build a Church, and to keep in their own hands the management of the Possessions given to it.

The twentieth forbids Bishops to domineer and tyrannize over the Clergy and Priests of their Diocess.

The one and twentieth is against Judges and Receivers who burden the Slaves of the Church.

The two and twentieth forbids to recite any thing but the *Psalms* at the Funerals of Christians.

The three and twentieth forbids profane Dances and Songs which are us'd on Festival days.

These Canons are confirm'd by the King's Edict, and sign'd by sixty two Bishops, and the Deputies of five more.

The Council of Narbo in the Year 589.

Of Narbo. **R**eccaredus did also call this Council, which was compos'd of seven or eight Bishops, who made fifteen Canons.

The first forbids Clergy-men to wear Clothes of Purple.

The second ordains, that *Gloria Patri* shall be said at the end of every *Psalms*; and also that the long *Psalms* shall be divided into different parts.

The third forbids Ecclesiasticks to stand still in publick places.

The fourth forbids any to employ themselves in servile Works on *Sunday*.

The fifth ordains, that Clergy-men shall keep no Cabals, and that Inferiors shall submit to their Superiors.

The sixth, that Clergy-men who are shut up in Monasteries for their Faults, shall be treated by the Abbot as the Bishop shall order.

The seventh, that Clergy-men who shall be convicted of acting against the Interest of the Church, shall be depos'd.

The eighth, that those who have any ways defrauded the Church, shall be put under Penance for the space of two years.

The ninth, that Jews shall not be permitted to sing at the burying of the dead.

The tenth, that Clergy-men shall obey their Bishop, and serve the Church to which he sends them, under pain of being depriv'd of the Revenues and Communion for one year.

The eleventh, that it is not lawful to ordain an ignorant Priest or Deacon.

The twelfth, that Sub-Deacons, Porters, and the other Clergy shall discharge their Offices; and if they neglect, the Sub-deacons shall be depriv'd of their Salary, and the others punish'd with whipping.

The thirteenth, that those who keep in their Houses Diviners, shall be excommunicated, and fin'd; and that the Diviners themselves shall be sold after they have been publickly whipped.

The fourteenth forbids to keep *Thursday* as *Holiday*.

The first Council of Sevil in 590.

Of Sevil. **T**his Council was held at *Sevil* in the fifth year of the Reign of *Reccaredus*. *Leander* Bishop of this Metropolis presided in it, and seven of his Suffragans were present at it.

There is nothing peculiar to this Council now remaining, but a Letter to *Pegasus* Bishop of *Astigis*, who could not be present at the Council, probably because he was weak; for neither could he be present at the third Council of *Toledo*.

The Bishops being assembled on the fourth day of *November*, in the principal Church of the City of *Sevil*, the Deacons of *Pegasus* presented to them a Memorial, which contain'd the Names of the Slaves of the Church, which his Predecessor *Gaudentius* had pretended to set at liberty, or to give to some of his Kinsfolk. The Bishops having consulted upon this occasion, how they are to be dispos'd of by the Canons, found it thus, that when a Bishop leaves the Possessions which he had in his own Name, to others than his Children or Grand-Children, rather than give them to the Church, no regard ought to be had to the Donations or Sales which he made of the Church's Possessions. From this Principle founded upon the sixth Canon of the Council of *Agda*, they conclude, that if the Church of *Pegasus* possess'd nothing of the Goods or Lands left by *Gaudentius*, the Slaves ought not to be set at liberty, as he order'd; but if the Church possess'd the Means of *Gaudentius*, they ought to enjoy the liberty which he had granted them. Yet not to use the utmost rigor, they are content, that in case the Bishop left nothing to the Church, to recompense the loss of these Slaves, they should notwithstanding be enfranchiz'd, on condition that they shall continue in the Service of the Church, and in dependence upon it, and that

they shall be disabled to give their wages, *i. e.* what they can earn, to others than their Children, who shall continue also, they and their Posterity, in the same dependence upon the Church; so that the Goods of those who shall die without Heirs, shall return to the Church. And as to the Slaves which this Bishop left as a Legacy to his Kinsfolk, 'tis ordain'd that the Church shall take them again, if he has not otherwise made Compensation to it for this loss. This Canon extends to all the Slaves of the Province of *Bætica*, which are taken away from the Church to which they belong by a like Grant. For it says, that it is against Equity and Religion, that he who lives at the Expence of the Church, and gives nothing to it of his own, shall deprive it of those Gifts that are made by others. The Bishops of this Council advertise also the Bishop of *Astigis*, that they have thought it convenient for putting in Execution the Canon against Clergy-men, who keep strange Women, or Female Slaves in their Houses, which was renew'd a little while ago by the third Council of *Toledo*, to ordain, that if the Priests, Deacons, or other Clergy-men, do not obey the Declaration of their Bishops, the Judges of the Places may take these Women, with the leave and consent of the Bishop, on condition that they never restore them to the Clergy-men, under pain of Excommunication. As to the Women, they order, that they shall be given to serve Nunneries.

It may be that this Council made other Canons besides those which it sent to this Bishop: and indeed *Burchardus*, and *Ibo* of *Chartres*, relate many more under the Name of the Council of *Sevil*; but their Citations are so full of Faults, that we cannot trust to their Report.

The
Councils.Of
Arvernia.

The Council in Arvernia.

The
Councils.Of
Arvernia.

Gregory of *Tours* in the eighth Chapter of the tenth Book of his History, makes mention of an Assembly of Bishops held in the fifteenth year of the Reign of *Childebert*, and the sixth of *Clotharius*, held, I say, in the Confines of *Arvernia*, of *Gabali*, and *Rutenium*, against *Tetradia* the Wife of *Eulalius*, Countess of *Arvernia*. This Woman finding her self abus'd by her Husband, who was a debauch'd Man, retir'd by the advice of *Virus* her Husband's Nephew, with her eldest Son to *Desiderius* General of the Army of King *Chilperic*, and hindred almost all the Efforts of *Eulalius*. This Retreat cost *Virus* his Life, who was kill'd by *Eulalius*. The Wife of *Desiderius* dying, he made no Scruple to

marry *Tetradia* while her Husband was alive, who for his part ravish'd a Nun. After the death of *Desiderius*, *Eulalius* being more concern'd for the loss of his Means than his Wife, demanded Restitution to be made of what she had carried away. This Assembly of Bishops order'd, that they should be restored fourfold; and that the Children which she had by *Desiderius* should be declar'd Bastards and Adulterous. She was permitted also to return to *Arvernia*, after she should make Satisfaction, and to re-enter upon the peaceable possession of the Inheritance of her Father. This Woman was gently treated, and a Canon of this Nature may rather pass for an Accommodation than an Ecclesiastical Decision.

The Council of Poitiers.

Of Poitiers

This Council was assembled for reforming the Disorders of a Monastery of Nuns in this City. This Monastery was founded by *Radegonda*, and was at first in Subjection to the Bishop of the place: But under the Reign of *Sigebert*, *Radegonda* having brought from the East some Wood of the Holy Cross, and other Reliques, to put them into her Monastery, she pray'd *Maroveus*, then Bishop of *Poitiers*, that he would be present at this Festival; but this Bishop went into the Country, because he would not be present at this Ceremony. *Radegonda* pray'd King *Sigebert* to allow her a Bishop for placing these Reliques in her Monastery. *Euphrosinus* Bishop of *Tours* did it with great Solemnity. Although *Radegonda* had reason to be displeas'd with the Bishop of *Poitiers*, yet she did all that lay in her power to be reconcil'd to him; but not being able to compass her design, she fetch'd from *Arles* the Rule of St. *Cesarius*, and put her Monastery under the Protection of the King, because the Bishop would not take care of it. After the death of *Radegonda*, the Abbess call'd *Leubovera*, pray'd also the Bishop to take it into his Protection. At first he refus'd it, but afterwards accepted of it, and took also Letters from King *Chilperic*, which import that this Monastery should be subject to him, as the other Churches of his Diocess were.

There were in this Monastery two King's Daughters, *Clotilda* the Daughter of *Charibert*, and *Basina* the Daughter of *Chilperic*, who had embrac'd a Religious Life under St. *Radegonda*. After her death, these two Daughters had not Humility enough to obey an Abbess, who in the Opinion of the World was not equal in quality, despising the Remonstrances of their Bishop, whom they suspected, broke the Gates, burst in pieces the Bolts of their Monastery, and went out with forty Nuns, under pretence that the Abbess had abus'd them. *Clotilda* went in the first place to *Gregory* of *Tours*, who advis'd her to return, and offer'd also to go with her, and to find out a way, with *Maroveus*'s assistance, to reduce their Abbess to reason. She would not follow his advice, and went to Court to wait upon King *Gontranus*. In the mean time the Nuns that went with her out of the Monastery, led a most licentious Life. Some time after *Clotilda* and *Basina* return'd to *Poitiers*, they plac'd themselves in the Church of St. *Hilary*, with some wretched Ruffians, and said that they would never return to their Monastery till their Abbess were turn'd out. One of the Nuns, who continued in the Monastery, being as corrupt as the rest, feigning that she would be shut up in a private Cell, fled out at a Window, and came to them to be a Witness against the Abbess. The Bishop of the place finding himself not strong enough to put a stop to this Disorder, summon'd *Gondegisilius* Bishop of *Bordeaux*, *Nicasius* of *Angoulesme*, and *Saffarius* of *Petrocra*. These Bishops came with the Clergy to the

Church of St. *Hilary*, and threatned these Nuns to excommunicate them; but they were receiv'd with blows of a stick, push'd back, affronted and beaten; so that they were forc'd to retire, having excommunicated the Nuns. They wrote to the Bishops of the Kingdom of *Gontranus*, who approv'd their Proceedings in their Answer, and summon'd them to be present with them at a Synod which should be held at the beginning of *November*. In the mean time these Nuns continued to commit all sorts of Outrages and Disorders, so that *Childebert* was forc'd to send an Officer, call'd *Macon*, to hinder them. *Maroveus* being afraid of himself, solicited *Gondegisilius*, and the other Bishops, to remove the Excommunication; but they would do nothing in it. The King *Childebert* sent a Priest to settle this Affair, but he could not do it. This did nothing but irritate these Nuns, who sent their Ruffians to the Monastery, broke open the Gates, beat and wounded the Nuns, tore the Abbess's Clothes, dragg'd her through the Street, and shut her up in a place, from whence she should not come forth, even on *Easter-day*. The Bishops renew'd the Excommunication pronounc'd against them, but they car'd not for it, and continued their Outrages. At last *Childebert* and *Gontranus* were forc'd to agree among themselves, that the Bishops of both Kingdoms should assemble to judge them, and to give them a strong Force for hindring such Outrages as they had committed. These Bishops being assembled at *Poitiers* the nine and twentieth year of the Reign of *Gontranus*, and the fifteenth of *Childebert*'s (which is the thirtieth according to the vulgar *Æra*) had this Affair under Examination. They heard the Accusations which *Basina* and *Clotilda* alledg'd against the Abbess, and the Defence which the Abbess made for her self. They accus'd the Abbess of exposing the Nuns to hunger and nakedness, of suffering Men to wash in a Bathe of the Monastery, of playing at Dice, *Tabula*, of suffering Contracts of Marriage to be made in the Abby, of taking the Sacred Ornaments to dress up her Niece. The Abbess answered, that she had always maintain'd her Nuns as plentifully as the Season would permit; that as to Garments, they had the remainder of them in their Coffers; that she had never suffered Strangers to wash in the Bathe; that if she had play'd, it was while *Radegonda* was alive, and that she did not think it was forbidden by the Rule or by the Canons, but if the Bishops should forbid her, she would not do it any more; that she had made no Feasts, but only receiv'd and entertain'd Guests; that she had only receiv'd the Earnest of the Espousals of her Niece; that if it was a fault, she would ask pardon; and lastly, that she had not taken any of the Ornaments of the Church, to dress up her Niece. On the other side, *Clotilda* and *Basina* were accus'd of going out of the Monastery, of carrying out with them many Nuns, and of other Crimes and Outrages which

Of Poitiers

The Councils. which we have just now related. This being prov'd, the Bishops found that the Abbess had committed no Crime for which she deserv'd to be depos'd, but only some slight Faults, which they exhort'd her not to commit again : And as to *Basina* and *Clotilda*, they excommunicated them till they should do Penance, and pray'd the Kings not to suffer them to enter again into the Monastery.

The Councils. In the Council of *Metz*, which was held after the decease of King *Gontranus*, wherein *Egidius* Archbishop of *Rheims* was depos'd as guilty of Treason, *Clotilda* and *Basina* ask'd pardon for their Fault, and they were receiv'd into Communion upon the request of King *Chilperic*. *Clotilda* return'd into the Monastery, and *Basina* spent the remainder of her Life in a Country-house.

The second Council of Metz in the Year 590.

of Metz. **T**HIS was an Assembly of Bishops which King *Childebert* call'd together to judge *Giles* Archbishop of *Rheims*, who was accus'd of Treason. A Duke call'd *Epmodius* was his Accuser ; and the first Article of Accusation which he propos'd against him, was, that he held Correspondence with King *Chilperic*, who had always been an Enemy to *Childebert*. He affirm'd also that *Chilperic* had given him some Lands of his Dominions. *Giles* confess'd that he had always been a Friend to *Chilperic*, but he maintain'd at first, that he had done nothing against the Interest of *Childebert*, and that he had given him the Demains which he possessed. He produced the Grants of them, but they were declared to be forged ; for the King denied that he had given him any thing ; and *Otho* the Master of the Requests declar'd that the Subscription was none of his. After this the Letters of *Giles* written to *Chilperic* were produc'd, and of *Chilperic* to *Giles*, wherein there were Invectives against *Brunechildis* the Queen. *Giles* deny'd that he had written the one, or receiv'd the other, but he was convicted of both by his own Domestick. The King accus'd him of being the Author of a Treatise, written for King *Chilperic*, against *Gontranus* ; and this was prov'd by the Register of King *Chilperic*. He was also convicted by the Abbot of St.

of Metz. *Remigius*, of having receiv'd a considerable Sum from King *Chilperic*. *Giles* being convicted of these things, and having also acknowledg'd them to be true, the Bishops desir'd three days space to give him time to justify himself if he could. When the time was expir'd, he appear'd in great Confusion before the Assembly, and said, Why delay you to judge a Criminal? I acknowledge that I am guilty of Treason, that I have deserv'd Death, that I was always contrary to the Interest of the King and his Mother, and have caused many Wars, which have brought several places of *France* to Delolation. The Bishops having heard this Confession from his own Mouth, after they had read the Canons, and obtain'd the King's Grace for his Life, he was immediately banish'd to *Strasbourg*, and *Romulfus* the Son of Duke *Loupus*, was plac'd in his Room. *Epiphanius* Abbot of St. *Remigius* was also depriv'd of the Dignity of Abbot. There was found a great quantity of Silver in the Cabinet of this Bishop : What of it came from his Robberies, was put into the Royal Treasury ; and what was part of the Church's Revenues, was left to the Church. In this Council *Basina* and *Clotilda* ask'd pardon for their Fault, and were receiv'd into Communion.

The Assembly of Bishops at Nanterra.

of Nanterra. **T**HERE was nothing remarkable in this Assembly, but what was done for solemnizing the

of Nanterra. Ceremony of the Baptism of *Clotaricus*, at which *Gontranus* was God-father.

The Council of Saragosa.

of Saragosa. **T**HIS Council was held in the seventh year of the Reign of *Reccaredus*, which was the year 592, on the last day of *October*. *Artremius* Bishop of *Tarraco* presid'd in it ; ten other Bishops were present at it, and two Deacons deputed from two other Bishops. They made three considerable Canons.

of Saragosa. The second ordains, that in whatsoever place Reliques are found that come from the *Arians*, they shall be given to Bishops, that they may be try'd by putting them into the Fire. Those who shall conceal or retain them, are threatn'd to be excommunicated.

In the first it is ordain'd, that the *Arian* Priests who are converted, if they give signs of the sincerity of their Conversion, may perform the Office of Priesthood, after they have received a-new the Blessings of the Priests, *Benedictionem Presbyterii* ; but those who shall neglect to lead a Regular Life, shall continue degraded from their Order, although they be among the Clergy. The same thing is ordain'd with respect to Deacons.

The third ordains, that if *Arian* Bishops, who are converted, shall consecrate Churches, before they have received the Benediction, they shall be consecrated a-new by a Catholick Bishop.

After this Council follows a Letter from the Bishops to the Receivers of the Prince's Taxes at *Barcelona*, wherein they consent, that a certain Tax should be levied upon the Measure of Corn growing on the Church-Lands.

The Council of Toledo, held in the twelfth Year of the Reign of Reccaredus, the Five hundred ninety seventh of Jesus Christ, consisting of thirteen Bishops of Spain. It was National.

of Toledo. **T**HIS Council made two Canons. The first ordains, that Priests or Deacons who shall not observe Continence, shall be degraded from their Ministry, and shut up in a Cloyster by the Bishop's Order, that their punishment may serve for an Example to others, and for Penance to themselves.

of Toledo. The second ordains, that the Bishop cannot invade the Revenues of a Church or Chappel built in his Diocess, and that this Revenue shall be given to a Priest who shall serve in it, if the Revenue be sufficient for him ; if not, that a Deacon shall be plac'd there ; and if there be not enough to maintain a Deacon, that at least a Porter shall be plac'd there to keep the Church clean and decent, and to light up the Candles in it at Night before the Reliques.

The
Councils.

*The Council of Osca, or Huesca, a City of the Province of Tarraco ;
held under the same King in the Year 598.*

The
Councils.

Of Osca.

THIS Council made two Canons. The first ordains, that the Bishops shall hold an Assembly every year, of the Abbots, Priests and Deacons of their Diocess, to give them Precepts and Advice about the way and manner wherein they ought to live.

The second, that the Bishops shall carefully examine, whether the Priests, Deacons, Subdeacons, and Clergy live chastly ; that if any one is suspected

of Incontinence, Information shall be given of it, either by the Deposition of the Clergy, or the Testimony of the Notaries, or by examining the behaviour of the Women, with whom he is said to keep Company, or by any other ways which may be useful to discover this sort of Crimes ; that on the one hand, no Person may be blacken'd upon false Reports, and on the other, no Crime may be palliated by false Excuses.

Of Osca.

The Council of Barcelona under the same King held in 599, consisting of twelve Bishops.

Of
Barcelona.

THIS Council made four Canons. The first forbids Bishops and Clergymen to take any thing under any pretence, and after any manner whatsoever, for the Ordination of Deacons or Priests, which it calls *Benedictio Subdiaconi, vel Presbyterii* ; which explains the first Canon of the Council of *Saragosa*, which we have before set down, where it is said, that the *Arian* Priests shall receive *Benedictionem Presbyterii*, before they can discharge their Office.

The second forbids Bishops to take any thing as the Price of the Liquor of Holy Chrism, which they give to Priests for confirming the Novices.

The third forbids Laymen to enter into Orders, without observing the times prescribed by the Canons, and ordains, that none shall be promoted to Episcopal Orders, who has not pass'd through the inferior Orders, though he has obtain'd the King's Letter, or be chosen by the Clergy, the Bishop, or the People. This Canon prescribes a particular manner

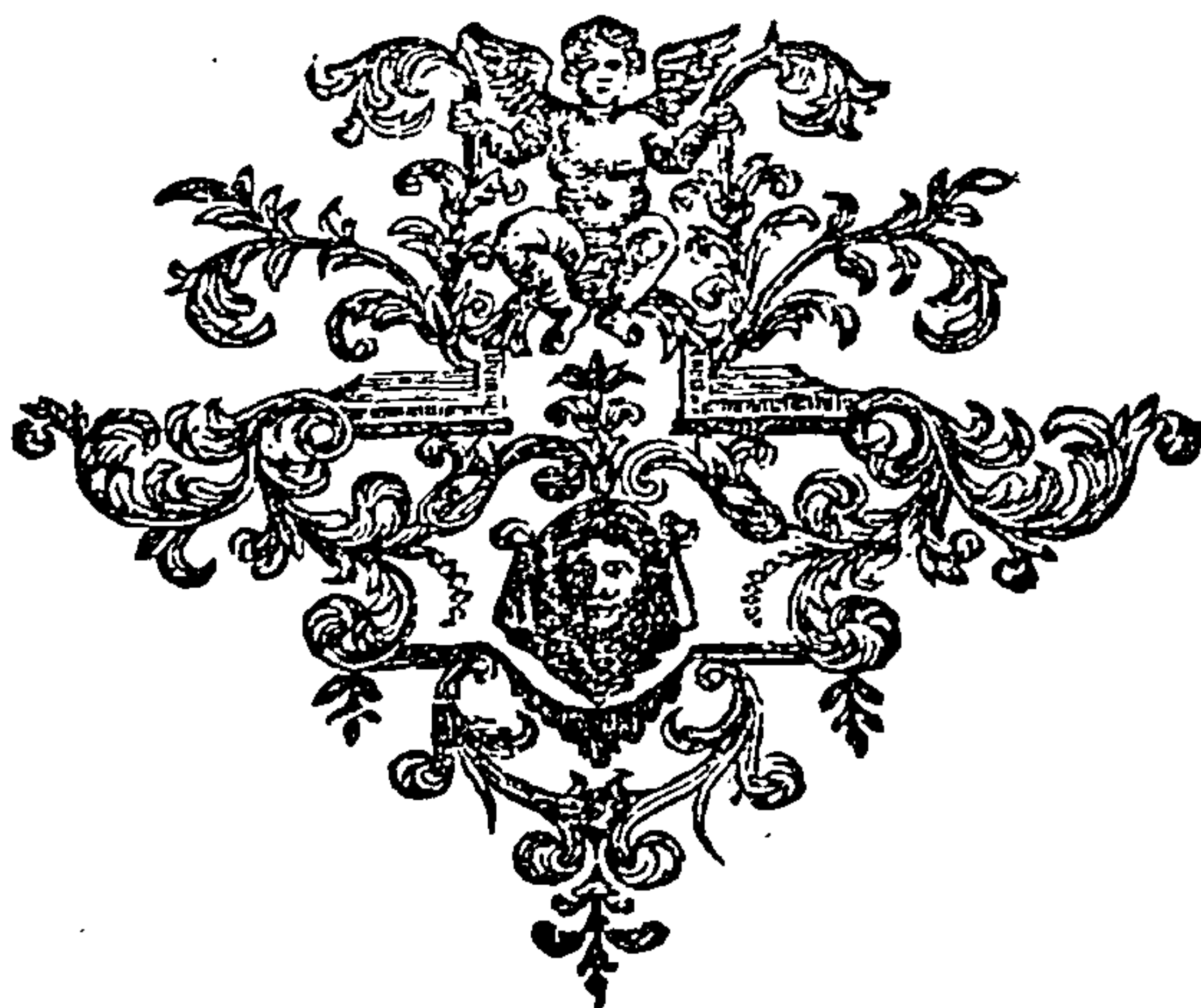
of choosing a Bishop, viz. That the People and Clergy shall choose three Persons to present them to the Metropolitan and Bishops of the Province, who shall consecrate him of the three on whom the Lot shall fall, which shall be done after a Fast.

The Fourth ordains, that if a Virgin, who has renounc'd the Customs of the World, and promis'd to observe Continence, or any other Person, who has desir'd of the Priest *Benedictionem Pœnitentiæ*, i. e. the Blessing for leading a Religious Life ; for this is often call'd *Pœnitentia & Conversio* ; that if any of these Persons, I say, do voluntarily marry, or being taken away by force, will not part from their Ravishers, they shall continue excluded from the Communion of the Faithful, and shall not have so much as the comfort of Conversation. This Canon may be also understood literally of Penance, because it was not lawful for Penitents to make use of Marriage, or to marry.

Of
Barcelona.

The END of the First Volume.

17 AP 57



A CHRONOLOGICAL TABLE OF THE A U T H O R S OF THE Old Testament.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Coun- try, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
Born in <i>Ægypt</i> in the 2433d. Year of the world, 1571 Years before Jesus Christ.	MOSES. Of the Tribe of <i>Levi</i> , Chief of the People of <i>Israel</i> .	He brought the <i>Israelites</i> out of the <i>Ægyptian</i> bondage, in the Year 2513. and lead them in the wilderness for 40 years.	He died in the Year 2553. 1451 Years before the birth of Jesus Christ.
Born in the Year 2460.	JOSHUA. Son of <i>Nun</i> , <i>Moses's</i> Successor.	He succeeded <i>Moses</i> in the Year 2552. and governed the People till the Year 2570.	Died in the year 2570; aged 110 years.
	JOB. Descended from <i>Esau</i> , believed to be as old, or older than <i>Moses</i> .		
Born in the Year 2849.	SAMUEL. Prophet, and last Judge of the Peo- ple of <i>Israel</i> . The <i>AUTHORS</i> of the Books of <i>Judges</i> and <i>Ruth</i> , who lived before the Captivity.	He began to govern the People in the Year 2888, and ruled them 21 years.	Died in the Year 2947.
Born in the Year 2919.	DAVID. Son of <i>Jesse</i> , of the Tribe of <i>Judah</i> , King of <i>Israel</i> . GAD and NATHAN. Prophets.	He reigned 40 years, i. e. 7 years in <i>Hebron</i> , and 33 in <i>Jerusalem</i> . Prophefied under <i>David</i> and <i>Solo- mon</i> , from the Year 2980. till the Year 3020. circiter.	Died in the Year 2990; and 1014 years before J. C.
	SOLOMON. Son of <i>David</i> , King of <i>Israel</i> . AHIJAH and IDDO. Prophets.	Reigned from the Year 2990. till the Year 3030. Under <i>Solomon</i> and <i>Jeroboam</i> .	Died in the Year 3030.
	HOSEA. Son of <i>Beer</i> .	Prophefied under <i>Uzziah</i> , <i>Jotham</i> , &c. from the Year 3194. till towards the End of the next Age.	
	JOEL. Prophet.	Some say, soon after <i>Hosea's</i> Death; others, not till after the captivity.	
	ISAIAH. Son of <i>Amos</i> , of the Blood Royal.	Began to Prophefie in the 25th. Year of <i>Uzziah</i> , in the Year 3219. and continued for an Age.	
	AMOS. Herdsmen of <i>Tekoa</i> near <i>Bethlehem</i> .	Began to Prophefie in the 24th. Year of <i>Uzziah</i> ; i. e. about the 3218th. Year of the world and continued 25 or 26 years.	
	OBADIAH. Prophet.	Time when he lived, and Prophefied very uncertain.	
	JONAH. Son of <i>Amitai</i> of the Tribe of <i>Zebu- lun</i> .	Prophefied from the end of the 31st. Century of the World, to the end of the 32d.	
	MICAH. Of the Tribe of <i>Judah</i> .	Began to Prophefie in the Year 3257, under <i>Jotham</i> , and continued under <i>Ahaz</i> and <i>Hezekiah</i> , for about 50 years.	
	HABAKKUK. Prophet.	Some time in <i>Manasse's</i> Reign, but uncertain.	
	NAHUM. Prophet.	Time uncertain.	
			JEREMIAH.

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished,</i>	<i>Time of their Deaths.</i>
	JEREMIAH. Born near <i>Jerusalem</i> , of the Family of the Priests.	Began to Prophesie in the Year 3375, and continued 45 years.	
	BARUCH. Scholar and <i>Amanuens</i> to <i>Jeremiah</i> .	Prophesied in <i>Jeremiah</i> 's time, or rather after his Death.	
	DANIEL. Of the Blood Royal.	Prophesied during the Captivity, from the Year 606. before J. C. i. e. the Year 3398. of the World, for almost 70 years.	
	EZEKIEL. Son of <i>Buzi</i> the Priest.	Began to Prophesie in the Year 3408, the 5th. of the Captivity, and continued under <i>Jeconiah</i> 22 years.	
	HAGGAI, and ZECHARIAH, Son of <i>Barachiah</i> , the Son of <i>Iddo</i> .	Prophesied after the People returned; and began in the Year 3485. 519 years before the Birth of <i>Jesus Christ</i> .	
	MALACHI. Prophet.	After the two former.	
	TOBIT.	Wrote after the Ten Tribes were carried away by <i>Shalmanezzer</i> , in the Year 3283, 721 years before J. C.	
	The Author of the Book of JUDITH uncertain.	Time uncertain.	
	EZRAH.	Returned from <i>Babylon</i> to <i>Jerusalem</i> , in the Year 3537.	
	NEHEMIAH. The Author of the Book of CHRONICLES.	Returned in the Year 3550. Lived in <i>Ezra</i> 's time.	
	The LXX. Interpreters.	Under <i>Ptolomy Philadelphus</i> , about the Year 3727.	
	JESUS. Son of <i>Sirach</i> .	Under <i>Ptolomy Energetes</i> , in the Year 3759.	
	The uncertain Author of the First Book of MACCABEES.		
	JASON. Abridger of the Second.		
	PHILO JUDÆUS. A Platonick Philosopher.	Under the Emperors <i>Tiberius</i> and <i>Caius Caligula</i> .	
Born the Year 37. after <i>Jesus Christ</i> .	JOSEPHUS. Of the Priestly Family descended from the <i>Hasmoneans</i> .	Under <i>Vespasian</i> , <i>Titus</i> and <i>Domitian</i> .	Died in the Year 93 after J. C.
	JUSTUS. Of <i>Tiberias</i> .	At the same time.	

A CHRONOLOGICAL TABLE of the Authors of the NEW TESTAMENT.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	St. MATTHEW. Publican, converted by <i>Jesus Christ</i> , and made an Apostle.	Wrote his Gospel about the 39th. year of the Common Account.	
	St. MARK. Disciple of <i>St. Peter</i> .	Wrote about the Year 43, or perhaps several years after.	
	St. LUKE. Physician of <i>Antioch</i> .	Wrote his Gospel about the Year 56. of J. C. The <i>Acts</i> were written afterwards, towards the Year 58.	
	St. JOHN. Son of <i>Zebedee</i> , Apostle of J. C. and the beloved Disciple.	Wrote his Gospel about 100 years after the Birth of <i>Jesus Christ</i> . The <i>Revelation</i> in the Year 95. The time of his Epistles uncertain.	Died in the Year 100. after the Birth of J. C. in the 68th. Year after his Death.
	SAUL or PAUL. Of the Tribe of <i>Benjamin</i> , of the City of <i>Tarsus</i> .	Converted in the Year 34. Wrote his two Epistles to the <i>Thesalonians</i> , in the Year 52. In the Year 56. to the <i>Galatians</i> and <i>Corinthians</i> . In the Year 57. to the <i>Romans</i> .	Suffered Martyrdom in <i>Nero</i> 's Persecution, in the Year 64.

CHRONOLOGICAL TABLES.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flourished.	Time of their Deaths.
		In the Year 62. to the <i>Ephesians</i> , the <i>Philippians</i> , the <i>Colossians</i> , the <i>Hebrews</i> , and <i>Philemon</i> .	
		In the Year 63 the First Epistle to <i>Timothy</i> , and that to <i>Titus</i> .	
		In the Year 64. the Second to <i>Timothy</i> .	
	St. JAMES. Kinsman of our Lord.	Made Bishop of <i>Jerusalem</i> after the Death of Jesus Christ. Time when he wrote his Epistle uncertain.	Died in the Year 63.
	St. PETER. Son of <i>Jona</i> , chief of the Apostles.	Wrote his First Epistle in all probability, about the Year 43 or 44. And the Second a little before his Death.	Suffered in the Year 64; in <i>Nero's</i> Persecution.
	St. JUDE. Son of <i>Alpheus</i> , called also <i>Thaddaus</i> or <i>Lebbeus</i> .	Wrote after St. <i>Peter's</i> Death.	

A CHRONOLOGICAL TABLE of the Ecclesiastical Authors that are mentioned in this Volume.

Time of their Birth.	Names of the Authors, their Country, and Employments.	Time when they Flourished.	Time of their Deaths.
	HERMAS. A Greek Author.	The same Person probably that St. <i>Paul</i> salutes in his Epistle to the <i>Romans</i> ; which was written in the Year 57. <i>Neronis</i> 4to.	
Contemporary with the Apostles.	St. CLEMENT. Bishop of <i>Rome</i> , by Birth a Greek.	He governed that Church, from the Year 93, to the Year 101, under the Emperors <i>Domitian</i> , <i>Nerva</i> , <i>Trajan</i> .	Died in the Year 101, the 3d. year of <i>Trajan</i> .
Converted by St. <i>Paul</i> , in the Year 52.	DENYS. Believed to have been originally of <i>Thrace</i> , Judge of the <i>Areopagus</i> at <i>Athens</i> , and afterwards Bishop of that Church.	Constituted Bishop of that Church towards the Year 60; He governed it till the Year 95, under the Emperors <i>Nero</i> , <i>Vespasian</i> , and <i>Domitian</i> .	Died in the Year 95. in <i>Domitian's</i> Persecution.
Some say he was about 7 years old, when Jesus Christ Preached: Some say, he was not Born till after Jesus Christ's Death.	St. IGNATIUS. Called <i>Theophorus</i> , of <i>Asia</i> , Bishop of <i>Antioch</i> .	Succeeded <i>Evodius</i> in the See of <i>Antioch</i> in the Year 70 of J. C. and governed that Church 40 years under <i>Vespasian</i> and his Successors, till <i>Trajan's</i> time, under whom he suffered Martyrdom.	Died in the 10th. Year of <i>Trajan</i> , in the Year 107.
Born about the Year 70, Consecrated to the Service of God in the Year 81.	St. POLYCARP. Of <i>Asia</i> , Bishop of <i>Smyrna</i> .	Consecrated about the Year 96. He governed the Church of <i>Smyrna</i> till the Year 167, from the time of <i>Nerva</i> , to <i>Commodus</i> .	Suffered Martyrdom in the Year 167.
Disciple of St. <i>John</i> the Evangelist.	PAPIAS. Of <i>Asia</i> , Bishop of <i>Hierapolis</i> .	He flourished under the Emperors <i>Trajan</i> and <i>Hadrian</i> .	The Year of his Death is not known.
Disciple of the Apostles.	QUADRATUS. Of <i>Asia</i> .	Flourished under <i>Hadrian</i> , to whom he presented an Apology for the Christians about the Year 120.	
	ARISTIDES. A Philosopher of <i>Athens</i> .	Presented an Apology to the same Emperor about the same time.	
	AGRIPPA. A Greek Author.	Flourished at the same time.	
Born soon after the Apostles Deaths, about the Beginning of the Second Century.	HEGESIPPUS. Of <i>Palestine</i> .	Flourished under the <i>Antonines</i> , and wrote his History under Pope <i>Eleutherius</i> .	He died under the Emperor <i>Commodus</i> , about the Year 180.
	St. JUSTIN. A Philosopher, Born at <i>Sichem</i> , a City in <i>Palestine</i> , a Greek by Birth, and Religion.	Flourished under <i>Antoninus Pius</i> , to whom he presented an Apology, about the Year 150.	Died in the Year 118.
	MELITO. Of <i>Asia</i> , Bishop of <i>Sardis</i> .	Flourished under M. <i>Aurelius</i> the Philosopher, to whom he presented an Apology for the Christians in the Year 182.	Died about the Year 665.
	TATIAN. An <i>Affyrian</i> .	Flourished under M. <i>Aurelius</i> , and <i>Commodus</i> .	
	ATHENAGORAS. An <i>Athenian</i> Philosopher.	Flourished at the same time, and presented an Apology to M. <i>Aurelius</i> .	
	HERMIAS. A Greek Author.	Time when he lived uncertain.	

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	THEOPHILUS. A Greek Author, Bishop of <i>Antioch</i> .	Consecrated Bishop of <i>Antioch</i> in the Year 170. Governed that Church till the Year 181. or 182. under <i>M. Aurelius</i> , and the First Years of <i>Commodus</i> .	Died in the Year 182.
	APOLLINARIS. A Greek, Bishop of <i>Hierapolis</i> , a City in <i>Phrygia</i> .	Flourished under the Emperor <i>M. Aurelius</i> .	Died about the Beginning of <i>Commodus</i> 's Reign, in the Year 182. or 183.
	DIONYSIUS. Bishop of <i>Corinth</i> .	Flourished under the Emperors <i>M. Aurelius</i> and <i>Commodus</i> .	Died in the latter End of <i>Commodus</i> 's, or the Beginning of <i>Severus</i> 's Reign.
	PINYTUS. A Bishop in <i>Crete</i> .	Flourished under the Emperors <i>M. Aurelius Antonius</i> the Philosopher, and <i>Commodus</i> .	
	PHILIP. A Bishop in the same Island.		
	MODESTUS. A Greek.		
	MIUSANUS. A Greek.		
	BARDESANES. A Syrian, of <i>Edeffa</i> .		
Born about the Year 140. Disciple of St. <i>Polycarp</i> and <i>Papias</i> .	St. IRENÆUS. A Greek, went into <i>Gaul</i> , was Ordained Priest, and afterwards Bishop of <i>Lyons</i> .	Consecrated in the Year 178, in the 17th. Year of the Reign of <i>M. Aurelius</i> , under whom, and his Successors, <i>Pertinax</i> and <i>Severus</i> , he flourished, in the time of <i>Eleutherius</i> and <i>Victor</i> , Bishops of <i>Rome</i> .	Suffered Martyrdom in the Year 202. or 203.
	VICTOR. Bishop of <i>Rome</i> .	Consecrated Bishop of that Church in the Year 191.	Died in the Year 201.
	POLYCRATES. Of <i>Asia</i> , Bishop of <i>Ephesus</i> .	Lived at the same time.	
	THEOPHILUS. Of <i>Palestine</i> , Bishop of <i>Cæsarea</i> .	At the same time.	
	BACHILLUS. Bishop of <i>Corinth</i> .		
	The two APOLLONI. One a Greek, the other a Roman Senator.	Flourished under <i>Commodus</i> .	
	Two ANONYMOUS. Greek Authors, who wrote against the Heresies of <i>Montanus</i> and <i>Arteme</i> .	At the same time.	
	HERACLITUS, MAXIMUS, APPION, CANDIDUS, SÉXTUS, ARABIANUS, JUDAS, and several others, whose Country is not known.	Flourished under <i>Commodus</i> , <i>Pertinax</i> and <i>Severus</i> .	
	SERAPION. Bishop of <i>Antioch</i> .	Chosen in the Year 191. Governed that Church, under the Emperors <i>Commodus</i> , <i>Pertinax</i> , <i>Severus</i> , and <i>Caracalla</i> .	Died in the Year 213, about the End of the first Year of <i>Caracalla</i> .
	RHODON. Of <i>Asia</i> , Studied at <i>Rome</i> .	Under the Emperors, <i>Commodus</i> and <i>Severus</i> .	
	PANTÆNUS. A Stoick Philosopher, Born in <i>Sicily</i> , Catechist of <i>Alexandria</i> .	President of the <i>Alexandrian</i> School towards the Beginning of <i>Commodus</i> 's Reign, about the Year 184. He went then into the <i>Indies</i> to Preach the Gospel, and upon his Return resumed his Employment, under the Emperors <i>Severus</i> and <i>Caracalla</i> .	Died about the Year 212, under the Emperor <i>Caracalla</i> .
	St. CLEMENT. Believed to have been of <i>Athens</i> , Presbyter and Catechist of <i>Alexandria</i> .	Flourished under the Emperors <i>Severus</i> , <i>Caracalla</i> , and <i>Heliogabalus</i> , from the Year 196. to the Year 220.	Died in the Year 220.
	MILTIADES. A Greek.	Flourished under <i>Commodus</i> and <i>Severus</i> .	
	TERTULLIAN. Originally of <i>Africa</i> , a <i>Carthaginian</i> , Presbyter of that Church, a Latin Writer.	Flourished under the Emperors <i>Severus</i> and <i>Caracalla</i> , from the Year 194. till towards the Year 216. He turned <i>Montanist</i> in the Year 207.	Died about the Year 220
	CAIUS. Presbyter of <i>Rome</i> .	Flourished under <i>Severus</i> and <i>Caracalla</i> , under the Popes, <i>Victor</i> and <i>Zephyrinus</i> , from the Year 196 to the Year 201.	HIPPOLYTUS.

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	HIPPOLYTUS. Bishop of <i>Offia</i> in <i>Italy</i> , or rather of a City in <i>Arabia</i> .		Suffered Martyrdom in the Year 230.
	GEMINIANUS, or, GEMINUS.	Under the same Emperor.	
	ALEXANDER. Bishop in <i>Cappadocia</i> , afterwards of <i>Jerusalem</i> .	Taken in as Coadjutor to <i>Narcissus</i> Bishop of <i>Jerusalem</i> in the Beginning of <i>Caracalla's</i> Reign, about the Year 213.	Died in the Year 252.
	JULIUS AFRICANUS. Of <i>Palestine</i> .	Flourished under the Emperor <i>Hellogabalus</i> , and <i>Alexander Severus</i> , from the Year 218. till about the Year 230.	
	MINUTIUS FELIX. A Lawyer of <i>Rome</i> .	Flourished towards the Beginning of the 3d. Century.	
	AMMONIUS. A Philosopher of <i>Alexandria</i> .	Flourished under the Emperor <i>Severus</i> .	
Born about the Year 185.	ORIGEN. An <i>Alexandrian</i> , Catechist of that School, afterwards Presbyter.	Settled Catechist about the Year 203, and flourished till the Year 252.	Died in the Year 252.
	BERYLLUS. Bishop of <i>Bostra</i> in <i>Arabia</i> .	Converted by <i>Origen</i> , under the Emperor <i>Gordian</i> , in the Year 238.	
Converted by <i>Cacilius</i> , in the Year 246.	St. CYPRIAN. An <i>African</i> Bishop of <i>Carthage</i> .	Governed the Church of <i>Carthage</i> from the Year 248, to the Year 258, under the Emperors <i>Philip</i> , <i>Decius</i> , <i>Gallus</i> , <i>Volusian</i> , and <i>Valerian</i> .	Suffered Martyrdom in the Year 258.
	PONTIUS. Of <i>Africa</i> .	Disciple of <i>St. Cyprian</i> , under <i>Volusian</i> .	
	CORNELIUS. Bishop of <i>Rome</i> .	Consecrated in the Year 251.	
	NOVATIAN. A <i>Roman</i> .	Flourished under the Emperor <i>Philip</i> created Anti-Pope in 251, and wrote in 253.	
	St. MARTIALIS. A <i>Greek</i> .	Came to <i>Tholouse</i> in the Year 250.	
	SIXTUS. Bishop of <i>Rome</i> .	Chosen Bishop in the Year 254.	
Born about the Year 215. Converted by <i>Origen</i> , whole Disciple he was.	GREGORY THAUMATURGUS. Born at <i>Neocæsarea</i> , a City in <i>Pontus</i> , of a Noble Family: Afterwards Bishop of that City.	Chosen Bishop in the Year 240. Flourished under the Emperors <i>Gordian</i> , <i>Philip</i> , <i>Gallus</i> , <i>Volusian</i> , <i>Decius</i> , <i>Valerian</i> , and <i>Gallienus</i> , for 25 Years.	Died in the Year 265.
	DIONYSIUS. Disciple of <i>Origen</i> , Catechist, and Bishop of <i>Alexandria</i> .	Chosen Bishop in the Year 247. Flourished under the same Emperors for 17 Years.	
	THEOGNOSTUS. Of <i>Alexandria</i> .	Time uncertain.	
	ATHENOGENES.	Time uncertain.	
	DIONYSIUS. Bishop of <i>Rome</i> .	Governed that Church from the Year 258, to the Year 270.	
	MALCHION. Presbyter of <i>Antioch</i> .	Disputed against <i>Paulus Samosatenus</i> , in the Year 270.	
	ARCHELAUS. A <i>Syrian</i> , Bishop in <i>Mesopotamia</i> .	Flourished under the Emperor <i>Probus</i> , towards the Year 280.	
	ANATOLIUS. Of <i>Alexandria</i> , Bishop of <i>Laodicea</i> in <i>Syria</i> .	Under the same Emperor, and his Successor <i>Carus</i> .	
	VICTORINUS. Bishop of <i>Passaw</i> .	At the same time.	
	PIERIUS. Presbyter, and Catechist of <i>Alexandria</i> .	Under <i>Carus</i> and <i>Dioclesian</i> , about the Year 285.	
	METHODIUS. Bishop in <i>Lycia</i> , afterwards of <i>Tyre</i> in <i>Palestine</i> .	Under the same Emperor.	Suffered Martyrdom in 302, or 303.
	PAMPHILUS. Presbyter of <i>Cæsarea</i> in <i>Palestine</i> .		Suffered Martyrdom under <i>Maximinus</i> .

CHRONOLOGICAL TABLES.

<i>Time of their Birth.</i>	<i>Names of the Authors, their Country, and Employments.</i>	<i>Time when they Flourished.</i>	<i>Time of their Deaths.</i>
	LUCIAN. Presbyter of <i>Antioch.</i>		Died under the same Emperor.
	PHILEAS. Of <i>Thmuis</i> , a City in <i>Agypt.</i>		Died under the same Emperor.
	ZENO. Bishop of <i>Verona.</i>		Died in <i>Julian</i> the Apostate's time.
	ARNOBIUS. An <i>African</i> , Professor of Rhetorick, at <i>Sicca</i> a City in <i>Numidia.</i>	Flourished under <i>Dioclesian</i> towards the End of the 3d. and Beginning of the 4th. Centuries.	
	L. CÆCILIUS FIRMIANUS, Surnamed LACTANTIUS , according to some, an <i>Italian</i> , to others an <i>African</i> , study'd in <i>Africa</i> , afterwards went to <i>Nicomedia</i> , where he taught Rhetorick, and at last Tutor to <i>Crispus</i> . He wrote in Latin.	Flourished under <i>Dioclesian</i> and <i>Constantine</i> , from the Year 302, till towards the Year 330.	
	COMMODIANUS. A Latin Author, probably an <i>Italian.</i>	In the time of Pope <i>Sylvester.</i>	
	JULIUS FIRMICUS MATERNUS. A Latin Author, Bishop of <i>Milan</i> , according to <i>Baronius.</i>	Under <i>Constantius</i> and <i>Constantine</i> , Sons of <i>Constantine</i> the Great. He wrote about 340. or 350.	

Here end the Authors of the First, Second, and Third Centuries.

Here Begin the Authors of the Fourth, Fifth, and Sixth Centuries.

EUSEBIUS. Born in the Reign of <i>Galienus</i> , about the Year 264. Ordained Bishop of <i>Cæsarea</i> in <i>Palæstine</i> in 313. Flourished under <i>Constantine</i> . Died in the Year 338.	ASTERIUS. An <i>Arian</i> Philosopher. Wrote about the Year 330.	LIBERIUS. Ordained Bishop of <i>Rome</i> in the Year 352. Driven away in 356. Restored in 358. Died in the Year 366.
CONSTANTINE. Born in the Year 273. The first Christian Emperor. Elected the 6th. of <i>August</i> 309. Died <i>May</i> 22. 337.	THEODORUS. Bishop of <i>Perinthus</i> . Flourished about the Year 330.	St. HILARY. Ordained Bishop of <i>Poitiers</i> about the Year 350. Sent into Exile in 356, and Restored in 360. Died <i>Anno</i> 367.
C. VECTIUS AQUILINUS JUVENCUS. A Priest of <i>Spain</i> . Flourished about the Year 329.	TRYPHILIUS. Bishop in <i>Cyprus</i> . Flourished under <i>Constantinus</i> .	LUCIFER. Bishop of <i>Calaris</i> . Flourished about the middle of the Fourth Century. Died about the Year 370.
RHETICIUS. Bishop of <i>Autun</i> . Flourished at the beginning of the Fourth Century.	HELIODORUS. A Priest. Under the same.	MARIUS VICTORINUS. Of <i>Africa</i> . Flourished about the end of the Fourth Century. Died about the Year 370.
EUSTATHIUS. Born about the end of the Third Century. Elected Bishop of <i>Antioch</i> in the Year 325. Flourished from that time to the Year 330. Died about the Year 335.	DONATUS. Under <i>Constantine</i> and <i>Constantius</i> .	St. PACIANUS. Bishop of <i>Barcelona</i> . Flourished about the end of the Fourth Century. Died about the Year 380.
PETER. Ordained Bishop of <i>Alexandria</i> in the Year 300. Suffered Martyrdom in 311.	VITELLIUS. and MACROBIUS. } Under <i>Constantius</i> . St. ANTHONY the Abbot. Born about the Year 250. He Retired in to his Solitude in the Year 270. and Flourished till the middle of the Fourth Century. Died <i>An.</i> 356.	GREGORY. Bishop of <i>Elvira</i> in <i>Spain</i> . Flourished from the Year 357 to the end of that Century.
ALEXANDER. Ordained Bishop of <i>Alexandria</i> in 305. Died about the End of the Year 325.	St. PACHOMIUS. Abbot. Flourished at the end of the Fourth Century. Died about the Year 400.	PHÆBADIUS. Bishop of <i>Agen</i> . Flourished from the Year 350. almost to the end of the Century. Died about the Year 395.
St. ATHANASIUS. Born about the Year 300. Ordained Bishop of <i>Alexandria</i> in 326. Maintained the Faith of the Church until the Year 373. Died about the Year 373.	ORÉSIESIS. Disciple of St. <i>Pachomius</i> . Flourished at the end of the Fourth Century.	St. OPTATUS. Bishop of <i>Milevis</i> . Wrote about the Year 370. Died in the Reign of <i>Valentinian</i> , about the Year 372.
St. JACOBUS NISIBENUS. Flourished at the End of the Third and the beginning of the Fourth Century. Died about the Year 340.	THEODORUS. Priest. Successor of St. <i>Pachomius</i> . Flourished at the same time.	ACACIUS. Bishop of <i>Cæsarea</i> in <i>Palæstine</i> . Succeeded <i>Eusebius</i> in the Year 338. Died in 366.
MARCELLUS. Bishop of <i>Ancyra</i> . Flourished from the Year 325, till the Year 336.	MACARIUS. A Monk of <i>Sceta</i> 3;. MACARIUS. Abbot in <i>Thebais</i> , and MACARIUS. Disciple of St. <i>Anthony</i> . } Flourished all about the end of the Fourth Century.	PHOTINUS. Bishop of <i>Sirmium</i> . Discover'd his Error about the Year 344. Died in 376.
HOSIUS. Born <i>Anno</i> 267. Bishop of <i>Corduba</i> . Flourished from the beginning to the middle of the Fourth Century. Died in 358.	SERAPION. Bishop of <i>Thmuis</i> . Ordained in the Year 340.	AETIUS. Taught his Errors in the Year 340. Died in 366.
JULIUS. Ordained Bishop of <i>Rome</i> in the Year 335. Died in 352.	EUSEBIUS EMISENUS. Flourished from the Year 330. Died about the Year 350.	EUNOMIUS. Disciple of <i>Aëtius</i> . Published his Errors from the Year 350 till near the end of the Century. Died about the Year 395.
	BASIL. Ordained Bishop of <i>Ancyra</i> in the Year 336. Died after the Year 360.	GEORGE. Of <i>Laodicea</i> . Began to appear about the Year 320. and was ordained Bishop in 330. Died about the Year 359.

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CHRONOLOGICAL TABLES.

APOLLINARIUS the Father.
Priest of *Laodicea*. Flourished under *Constantinus* and *Julian*.

APOLLINARIUS the Son.
Bishop of *Laodicea*. Flourished under *Constantinus* and *Julian*. Died about the Year 370.

TITUS.
Of *Bosra*. Flourished in the Reigns of *Julian* and *Jovian*.

DIDYMUS the Blind.
Born towards the Year 300. Professor in the School of *Alexandria*. Flourished about the middle of the Fourth Century. Died about the Year 395.

PETER.
Bishop of *Alexandria*. Ordained in the Year 373. Died in 381.

LUCIUS.
The pretended Bishop of *Alexandria*. Invaded that See in the Year 373.

AQUILIUS SEVERUS.
Died about the Year 370.

EUZOIUS.
Died about the Year 390.

St. CYRIL.
Ordained Bishop of *Jerusalem* in 356. Died about the Year 386.

St. EPHREM,
The Syrian, Deacon of *Edeffa*. Flourished from the Year 360. Died in the Year 378.

DAMASUS.
Ordained Bishop of *Rome* in the Year 366. Died in 384.

St. BASIL.
Born in the Year 328. Ordained Bishop of *Cæsarea* in *Cappadocia* in 369. Died in the Year 379.

St. GREGORY NAZIANZEN.
Born about the Year 328. Flourished from the Year 368. Died in the Year 389.

St. GREGORY NYSSEN,
Born in 330. Constituted Bishop of *Nyssa* in 371. Died in 395.

St. CÆSARIUS.
Born about the Year 330. An Officer of the Emperor. Died in the Year 369.

St. AMPHILOCHIOS.
Ordained Bishop of *Iconium* in 375. Died about the Year 395.

MAXIMUS.
A Philosopher. Flourished about the end of the Fourth Century.

EUSEBIUS VERCELLENSIS.
Flourished under the Emperors *Constantinus* and *Valens*. Died in the Year 370.

MELETIUS.
Chosen Bishop of *Antioch* in the Year 361. Died 380.

DIODORUS.
A Priest of *Antioch*. Who Flourished about the Year 370. and was ordained Bishop of *Tarsus* in 375.

HILARY.
Deacon of *Rome*. Flourished under *Liberius* and *Damasus*.

PRISCILLIAN.
MATRONIANUS. } Executed in 384.
TIBERIANUS.

DICTINIUS.
Died about the beginning of the Fifth Century.

ITACHIUS or **IDACIUS**.
Bishop of *Offobona*. Flourished about the end of the Fourth Century.

FAUSTINUS.
A *Luciferian* Deacon. Presented his Petition to the Emperors in the Year 364.

PHILASTRIUS.
Bishop of *Brescia*. Died in 387.

TIMOTHY.
Ordained Bishop of *Alexandria* in the Year 381.

NECTARIUS.
Chosen Archbishop of *Constantinople*, Anno 382. Died in 397.

GELASIUS.
Bishop of *Cæsarea* in *Palestine*. Flourished about the end of the Fourth Century.

SIRICIUS.
Bishop of *Rome*. Succeeded *Damasus* in 386.

SABINUS.
Bishop of the *Macedonians* at *Heraclea*. Flourished about the end of the Reign of *Theodosius*.

AMBROSE.
Of *Alexandria*, Disciple of *Didymus*. Died about the Year 375.

THEOTIMUS.
Bishop of *Tomi* in *Scythia*. Flourished at the end of the Fourth Century.

EVAGRIUS.
Ordained Bishop of *Antioch* in 386. Died in 393.

St. AMBROSE.
Born about the Year 340. Baptized and Ordained Bishop of *Milan* in 374. Died in the Year 396.

St. EPIPHANIUS.
Born Anno 332. Ordained Bishop of *Salamis* in the Year 366. Died in 402 or 403.

PHILOCARPATHIUS.
A Supposititious Author.

Q. JULIUS HILARION.
Died about the Year 400.

EVAGRIUS PONTICUS.
A Disciple of the *Macarii*, Deacon of *Constantinople*. Flourished from the Year 380. to the End of that Century. Died Anno 406.

MARK.
The Hermit. Flourished about the end of the Fourth Century.

SIMPLICIANUS.
Bishop of *Milan*, Successor to *St. Ambrose*. Flourished at the end of the Fourth Century. Died in 400.

VIGILIUS.
Bishop of *Trent*. Flourished towards the end of the Fourth Century. Suffered Martyrdom in the Year 400.

PRUDENTIUS.
Of *Saragosa*. A Christian Poet. Born in the Year 348. Flourished at the end of the Fourth Century. Died in 410.

DIADOCHUS.
Bishop of *Photicæ*. Flourished, according to some, at the end of the Fourth, or as others, at the end of the Fifth Century.

AUDENTIUS.
Bishop in *Spain*. Flourished at the end of the Fourth Century.

SEVERUS ENDELECHIUS.
A Christian Poet. Flourished towards the end of the Fourth Century.

FLAVIANUS.
Bishop of *Antioch*. Flourished from the Year 380. to the end of that Century. Died in the Year 404.

St. JOHN CHRYSOSTOME.
Bishop of *Constantinople*. Born in 347. Flourished from the Year 370. to the beginning of the next Century. He Preached in 380. and was Ordained Bishop of *Constantinople* in 398. Was Deposed in 403. and driven away in 404. Died in Exile in the Year 407.

ANTIOCHUS.
Bishop of *Prolemais*. A Famous Preacher about the end of the Fourth Century.

SEVERIANUS.
Bishop of *Gabala*. Flourished towards the end of the Fourth Century.

ASTERIUS.
Bishop of *Amasea*. Flourished towards the end of the Fourth Century.

ANASTASIUS.
Bishop of *Rome*. Ordained in the Year 398. Died in 402.

CHROMACIUS.
Bishop of *Aquileia*. Flourished towards the end of the Fourth Century.

GAUDENTIUS.
Bishop of *Brescia*. Ordained in the Year 387. Died towards the Year 410.

JOHN.
Bishop of *Jerusalem*. Ordained in 387. Died in 416.

THEOPHILUS.
Bishop of *Alexandria*. Ordained in 395. Died in 412.

THEODORUS.
Bishop of *Mopsuestia*. Flourished at *Antioch*, towards the end of the Fourth Century. And was ordained Bishop in the beginning of the Fifth.

PALLADIUS.
A Monk, and afterwards Bishop of *Helenaopolis*. Flourished, chiefly at the beginning of the Fifth Century. Died after the Year 421.

St. INNOCENT I.
Bishop of *Rome*. Ordained 402. Died in 417.

St. FEROME.
Presbyter. Born in the Year 345. Flourished from the Year 370. to his Death. Died in 420.

RUFINUS TORANIUS.
Presbyter of *Aquileia*. Flourished from the Year 372. Died in 410.

SOPHRONIUS.
Flourished at the beginning of the Fifth Century.

SULPICIUS SEVERUS.
Presbyter of *Agen*. Flourished from the Year 380. to 420. Died in 420.

St. PAULINUS.
Bishop of *Nola*. Baptized in 389. after having been Consul in 378. Ordained Priest in 393. and Bishop in 409. Died in 431.

PELAGIUS.
A British Monk. Published his Errors towards the end of the Fourth Century.

COELESTIUS.
A British, Disciple of *Pelagius*. Taught his Heresie about the beginning of the Fifth Century.

NICEAS.
An Italian Bishop. Flourished about the beginning of the Fifth Century.

OLYMPIUS.
A Bishop in *Spain*. Flourished about the beginning of the Fifth Century.

BACCHIARIUS.
A Christian Philosopher. Flourished about the beginning of the Fifth Century.

SABBATIUS.
Bishop in *Gaul*. Flourished about the beginning of the Fifth Century.

ISAAC.
A Converted Jew. Flourished about the beginning of the Fifth Century.

PAULUS

CHRONOLOGICAL TABLES.

PAULUS OROSIUS.
A Spanish Priest. Flourished under the Emperors *Arcadius* and *Honorius* about the beginning of the Fifth Century.

LUCIAN.
Presbyter.

AVITUS.
Spanish Presbyter.

EVODIUS.
Bishop of Uzala.

SEVERUS.
Bishop of Minorca.

MARCELLUS, Memorialis.

EUSEBIUS.

URSINUS.
Monk.

MACARIUS.
Monk of Rome.

HELIODORUS.
Presbyter of Aeneioch.

PAUL.
Bishop.

HELVIDIUS.

VIGILANTIUS.
Priest.

St. AUGUSTINE.
Bishop of Hippo. Born at Tagasta the 13th. of Nov. 354. Was Converted in 387. Ordained Priest in 391. and Bishop in 395. Began to Write in 387. and did not leave off Writing till his Death. Died the 28th. of Aug. in the Year 430.

ZOSIMUS.
Bishop of Rome. Ordained in 417. Died in 418.

BONIFACE I.
Bishop of Rome. Ordained in 418. Died in 423.

SYNESIUS.
A Platonick Philosopher. Bishop of Ptolemais. Famous for his Skill in Human Learning, about the end of the Fourth and the beginning of the Fifth Century; and was Elected Bishop in 410. Died after the Year 412.

ATTICUS.
Patriarch of Constantinople, Ordained in 406. Died in 427.

TICHONIUS.
A Donatist, He flourished in the time of *Rufinus* and *St. Austin*.

LEPORIUS.
A Monk, Retracted his Errors after the Year 429.

ISIDORUS.
A Priest of Damiana, Flourished from the beginning of the Fifth Age, till towards the Year 435.

J. CASSIANUS.
A Monk and Abbot, Born about the Year 370. Flourished in the beginning of the Fifth Age. Died according to some in 430. according to others in 440.

St. NILUS.
A Monk, Born about the Year 406. Flourished in the beginning of the Fifth Age. Died in the Year 451.

The AUTHOR,
Of the Confession of Faith attributed to *Rufinus*. He lived in the beginning of the Fifth Age.

POSSIDIUS.
A Deacon, In the beginning of the Fifth Age.

URANIUS.
A Priest, About the middle of the Fifth Age.

St. CÆLESTINE.
Bishop of Rome, Chosen Anno 423. Died Anno 432.

St. CYRIL.
Patriarch of Alexandria, Ordained Octob. 16. Anno 412. Died in 444.

M. MERCATOR.
A Layman, Flourished about the Year 430.

ANIANUS.
A Deacon of Celeda, Flourished about the same time.

JULIANUS.
Bishop of Eclane, Born Anno 386. Ordained in 416. Wrote under the Pontificate of *Zosimus*. Died in 455.

NESTORIUS.
Patriarch of Constantinople, Ordained in 428. Deposed in 431. Died about 440.

JOHN.
Patriarch of Antioch, Flourished from the Year 427. Died Anno 439.

ACACIUS.
Bishop of Beraa, Flourished at the end of the Fourth Age, and beginning of the Fifth Age. Ordained Bishop in 378. Died in 436.

MELETIUS.
Bishop of Mopsuestia.
DOROTHÆUS.
Bishop of Martianople.
ALEXANDER.
Bishop of Hierapolis.
ZENOBIUS.
Bishop of Zephyria.

Flourished about the Year 430. De- and Banished in 435.

EUTHERIUS.
Of Tyana, Flourished about the same time. He died in the possession of his Sec.

THEODOTUS.
Bishop of Ancyra, Flourished about the Year 430.

ACACIUS.
Bishop of Melitine.
MEMNON.
Bishop of Ephesus.
RHEGINUS.
Bishop of Constantia.

Flourished about the same time.

MAXIMIANUS.
Patriarch of Constantinople, Ordained about the end of the Year 431. Died in 434.

SIXTUS. III.
Bishop of Rome, Ordained in 432. Died, Mar. 440.

PROCLUS.
Patriarch of Constantinople, Flourished in the beginning of the Fifth Age, and Ordained Bishop in 434. Died in 446.

CAPREOLUS.
Bishop of Carthage, succeeded *St. Augustine* in 431.

A. HONORATUS.
Bishop of Constantina in Africa, Flourished about the Year 440.

VICTOR.
A Priest of Antioch. He lived about the middle of the Fifth Age.

VICTORINUS.
A Rhetorician of Marseilles, About the same time.

CÆL. SEDULIUS.
A Christian Poet. Wrote his Poem in 430.

PHILIPPUS.
Bishop of Syda. He flourished from the Year 440.

PHILOSTORGIUS.
An Historian, Born about the Year 388. Flourished about the middle of the Fifth Age.

NONNUS.
A Poet. He Lived in the Fifth Age.

SOCRATES.
A Schoolman, Lawyer and Historian. Born about the Year 380. flourished about the Year 440.

HERMIAS SOZOMENUS
A Lawyer, Schoolman, and Historian. Flourished about the middle of the Fifth Age, and wrote some time after *Socrates*.

THEODORET.
Bishop of Cyrus. Born in 386. Ordained in 420. Died in 457.

ANDREW.
Bishop of Samosata. Flourished at the same time with *Theodoret*. Died before the Year 450.

HELLADIUS.
Bishop of Tarsus.
MAXIMINUS.
Bishop of Anazarbum.

Flourished about the same time.

IRÆNEUS.
A Count, and afterward a Bishop in Phœnicia. He was present at the Council of Ephesus in the Quality of a Count, and was Ordained a Bishop in 444. banished in 448. Died about the Year 460.

St. LEO.
Bishop of Rome. Arch-Deacon of Rome in the Popedom of *St. Sixtus*, Ordained Bishop in May 440. Died in 461.

St. HILARIUS.
Bishop of Arles Ordained Bishop in 429. Died in 454.

St. VINCENTIUS.
A Monk of Lerins. Wrote his Treatise in 434.

St. EUCHERIUS.
A Monk of Lerins. Flourished about the Year 444. Died in 454.

St. PETRUS.
Surnamed.
CHRYSOLOGUS.
Bishop of Ravenna, Ordained in the Popedom of *St. Sixtus*. Died about the Year 450. before 458.

MAXIMUS.
Bishop of Turin. Flourished in the Empire of *Honorius*, and *Theodosius* the Younger, Died about the Year 465.

VALERIANUS, or VALERIUS.
Bishop of Cemele in the Sea-Alpes. He was at the Councils of France in 439, and 455.

VICTOR.
Bishop of Cartena in Africa. Flourished about the Year 440. in the time of the Persecution of *Genfericus* King of the Vandals.

St. PROSPER.
Of Aquitain, Flourished after the Year 430. Died in 456.

The AUTHOR,
Of the Books of the Calling of the Gentiles, and of the Epistle to *Demetrias*. He wrote about the Year 440.

FLAVIANUS.
Patriarch of Constantinople, Ordained in 446. Died in 451.

ANATOLIUS.
Flavians's Successor in the same Sec. Ordained in 451. Dyed in 458.

Several AUTHORS,
Of Petitions, and Letters for, and against *Euryches*, in the time, and after the Council of Chalcedon.

PASCHASINUS.
Bishop of Lylibaum.
JULIAN.
Bishop of Coos.

Flourished in the time of the Council of Chalcedon.

BYSILIUS.
Bishop of Seleucia. He was present at the Council of Constantinople under *Flavian*, and at the Council of Chalcedon.

TIMOTHEUS ÆLURUS.
Bishop of Alexandria. Ordained in 457.

CHRYSIPPUS

CHRONOLOGICAL TABLES.

CHRYSIPPUS.
Bishop *Jerusalem*. Flourished at the end of the Fifth Age.

VIGILIUS.
A Deacon. About the end of the Fifth Age.

FASTIDIUS PRISCUS.
According to some, Bishop of *London*. About the end of the Fifth Age.

DRACONTIUS.
A Priest of *Spain*. About the end of the Fifth Age.

EUDOCIA.
An Empress, Under the Empire of *Theodosius Junior*. Died in the Year 360.

PROBA FALCONIA.
Wife of *Anicius Probus*. Flourished about 430.

TURCIUS RUFUS ASTERIUS.
A Consul. Flourished about the Year 450.

PETRONIUS.
Bishop of *Bononia*. Flourished about the same time. Died in the Reign of *Theodosius* and *Valentinian*.

CONSTANTINUS, or CONSTANTIUS.
A Priest of *Lyons*. About the end of the Fifth Age.

PHILIP.
A Priest, Scholar of *St. Jerome*. Flourished about the Year 450. Died in the Empire of *Marcian*.

SIAGRIUS.
Towards the end of the Fifth Age.

ISAAC.
A Priest of the Church of *Antioch*. About the end of the Fifth Age.

St. SIMEON,
Stylites, i. e. a Monk Dwelling on a Pillar. Famous about the middle of the Fifth Age.

MOCHIMUS, or MOSCHIMUS.
Steward of the Church of *Hierapolis*, and Priest of the Church of *Antioch*. About the end of the Fifth Age.

ASCLEPIUS.
A Bishop of a small Burrough of *Africa* in the Region of *Baia*. } Flourished about the end of the Fifth Age.

PETRUS.
A Priest of the Church of *Edeffa*.

PAULUS.
A Priest of *Pannonia*.

SALVIAN.
A Priest of *Marfeilles*. Flourished the 50 last Years of the Fifth Age. Died at the end of the Fifth Age.

ARNOBIUS.
The Younger. About the end of the Fifth Age.

HONORATUS.
Bishop of *Marfeilles*. About the end of the Fifth Age.

SALONIUS.
Bishop of *Geneva*. } Sons of *Eucherius*, Flourished about the end of the Fifth Age.

VERANUS.
Bishop of *Venice*.

PAULINUS.
Petricorus, or *Petricordus*. Towards the end of the Fifth Age.

MUSÆUS.
A Priest of *Marfeilles*. Died about the Year 460.

VINCENTIUS.
A French Priest. About the end of the Fifth Age.

SYRUS, or CYRUS.
A Physician, Philosopher, and Monk of *Alexandria*. About the end of the Fifth Age.

SAMUEL.
A Priest of the Church of *Edeffa*. Flourished just at the end of the Fifth Age.

CLAUDIANUS MAMERTUS.
A Priest of the Church of *Vienna*. About the end of the Fifth Age.

PASTOR.
A Bishop. At the same time.

VOCONIUS.
Bishop of *Castellanum* in *Mauritania*. At the same time.

EUTROPIUS.
A Priest. At the same time.

EVAGRIUS.
At the same time.

TIMOTHEUS.
A Bishop. At the same time.

EUSTATHIUS.
At the same time.

THEODULUS.
A Priest of *Calosyria*.

EUGENIUS.
Bishop of *Carthage*, and Confessor. Ordained about the Year 465.

CEREALIS.
Bishop of *Africk*. Flourished in the Persecution of *Hunericus*.

SERVUS-DEI.
A Bishop. About the end of the Fifth Age.

IDACIUS.
Of *Lamecum* in *Gallicia*, Bishop of *Lucus*. Wrote in 457.

VICTORIUS.
Born at *Lemovicum*. Wrote in 457.

GENNADIUS.
Patriarch of *Constantinople*. Ordained in 458. Died in 471.

ANTIPATER.
Of *Bosra*. Flourished towards the end of the Fifth Age.

HILARUS, or HILARIUS.
Bishop of *Rome*. Arch-Deacon under *St. Leo*. Ordained Bishop Nov. 17. 461. Died in 467.

SIMPLICIUS.
Bishop of *Rome*. Ordain'd in 467. Died in 483.

FAUSTUS.
An *Englishman*, a Priest, Monk, and Abbot of *Lerins*, and after Bishop of *Ries*. Flourished after the Year 450. Died at the end of the Fifth Age.

RURICIUS.
Bishop of *Lemovicum*. } Towards the end of the Fifth Age.

DIDIERUS.
Bishop of *Cadurcum*.

C. SOLLIUS APOLLINARIS SIDONIUS.
Bishop of *Clermont*. Born in the Year 430. Ordained in 472. Died, Aug. 21. 487.

JOANNES TELAIA, or TELAIDA.
A Monk of *Tabenna*, and afterward a Bishop of *Alexandria*. Ordained in 481. Died toward the end of the Fifth Age, or the beginning of the Sixth.

JOHN.
A Grammarian, and Priest of *Antioch*. Flourished toward the end of the Fifth Age.

JOHN ÆGEATES.
A Nestorian Priest. He wrote toward the end of the Fifth Age.

VICTOR.
Bishop of *Vita*, in the Province of *Byzacum* in *Africa*. He wrote toward the end of the Fifth Age.

VIGILIUS.
Bishop of *Thapsas* in the Province of *Byzacum*.

FÆLIX III.
Bishop of *Rome*. Ordained in 483. Died in 492.

The AUTHOR.
Of the Memoir concerning the Affair of *Acacius*. Wrote in 486.

GELASIUS.
Bishop of *Rome*. Ordained in 492. Died in 496.

ANASTASIUS II.
Bishop of *Rome*. Was Ordained, November 28. 496. Died in 498.

PASCHASIUS.
A Deacon of the Church of *Rome*. Flourished under the Popedom of *Anastasius*, and *Symmachus*.

JULIANUS POMERIUS.
Born in *Mauritania*, but a Priest in *France*. At the end of the Fifth Age.

GENNADIUS.
A Priest of *Marfeilles*. At the end of the Fifth Age.

NEMESIUS.
A Christian Philosopher, according to some, Bishop of *Emesa*. } At the end of the Fifth Age.

JENÆASGAZÆUS.
A Christian Philosopher.

GELASIUS.
Of *Cyzicum*, At the end of the Fifth Age.

The AUTHOR.
Of the Books attributed to *Saint Dionysius the Areopagite*. Wrote towards the end of the Fifth Age, or the beginning of the Sixth.

SYMMACHUS.
Bishop of *Rome*. Ordain'd in the Year 398. Died 514.

SEXTUS ALCINUS ECDICIUS AVITUS.
The Son of a Roman Senator, and Bishop of *Vienna*. Born about the Year 470. Flourished in the beginning of the Sixth Century. Died in 523.

MAGNUS FELIX ENNODIUS.
Descended of an illustrious Family in *Gaul*, Bishop of *Pavia*. Born in 437. Flourished in the beginning of the Sixth Century. Ordain'd Bishop of *Pavia* in 510. Died in 521.

HORMISDAS.
Bishop of *Rome*. Ordain'd in 514. Died in 523.

St. FULGENTIUS.
An *African*, a Monk and Abbot, and afterwards Bishop of *Ruspa* in *Africa*. Born about the Year 464. Flourished at the end of the Fifth Age. Ordain'd Bishop in 504, or 508. Died in 529, or 533.

EUGIPIUS, or EGIPPIUS.
Abbot in the Country of *Naples*. Flourish'd under the Empire of *Tiberius Constantine* about the end of the Fifth Age.

FERRANDUS.
Deacon of the Church of *Carthage*, surnam'd *Fulgentius*. Flourish'd in the beginning of the Fifth Age.

JOHN MAXENTIUS.
Born in the West, and Monk of *Scythia*. Flourish'd under Pope *Hormisdas* about the Year 523.

TRIFOLIUS.
A Priest. Flourish'd at the beginning of the Sixth Age.

ADRIANUS.
Wrote at the beginning of the Sixth Age.

LAURENTIUS.
Bishop of *Novara*, liv'd at the beginning of the Sixth Age.

Count MARCELLINUS.
Wrote after the Year 535.

GILES.
Abbot of *Gallia Narbonensis*. Flourish'd at the beginning of the Sixth Age.

ORENTIUS.
Bishop of *Tarraco*. Flourish'd about the Year 520.

FLAVIUS, ANICIUS, MANLIUS TORQUATUS, SEVERINUS BOETHIUS.
Roman Consul and Senator. Flourish'd at the end of the Fifth Age, and the beginning of the Sixth. Died in *Pavia* in 524.

EPIPHANIUS SCHOLASTICUS.
Flourish'd at the beginning of the Sixth Age.

THEODORUS.
Reader of the Church of *Constantinople*. Flourish'd about the Year 520.

SEVERUS.
Patriarch of *Antioch*, made Bishop of *Antioch* in 513, and turn'd out in 519.

JOHN of SCYTHOPOLIS.
An Advocate. Flourish'd at the beginning of the Sixth Age.

BASILIA.
Priest of *Antioch*, and afterwards Bishop of *Cilicia*. Flourish'd about the Year 525.

JOHN.
The first Bishop of *Rome*, surnam'd *Cateline*, a *Tuscan* by Nation. Ordain'd Bishop of *Rome* in 523. Died in 526.

FELIX IV.
Bishop of *Rome*. Ordain'd in 526. Died in 529.

BONIFACE II.
The first Pope of the Nation of the *Goths*. Ordain'd in 529. Died in 531.

JOHN II.
Surnam'd *Mercurius*, Bishop of *Rome*. Ordain'd at the beginning of 532. Died in 534.

AGAPETUS.
Bishop of *Rome*. Ordain'd in 534. Died in 535.

[C] **St. EPHREM.**

CHRONOLOGICAL TABLES.

<p>St. EPHREM. A Count in the East, and afterwards Bishop of Antioch. Ordain'd in 526.</p> <p>PROCOPIUS. Of Gaza. Flourish'd about the middle of the Sixth Age.</p> <p>An Anonymous Author of the Exposition upon the Octateuch, about the same time.</p> <p>JOSEPHUS. A Monk in the East, about the same time.</p> <p>JUSTINIAN. A Christian Emperor, advanc'd to the Empire in 567. Died in 565.</p> <p>DIONYSIUS EXIGUUS. A Monk. Flourish'd after 500 till 540.</p> <p>MARCUS AURELIUS CASSIODORUS. A Senator, prefer'd to the chief Offices at Court, Governor of Calabria, Treasurer, Master of the Palace, Pretorian Prefect and Consul, and at last Monk and Abbot. Born in Calabria about the Year 470. Flourish'd from the beginning of the Sixth Age unto the Year 565.</p> <p>St. BENEDICT. A Monk and Founder of an Order. Born about the Year 480, was settled upon the Mount Cassinus, about the Year 520. Died in 543, or 547.</p> <p>SILVERIUS. The Son of Pope Hormisdas Bishop of Rome. Ordain'd in 535, turn'd out in 537, and banish'd into Patara, brought back in a little time after into Italy, and transported into the Isle of Pontienna, where he died quickly after for grief.</p> <p>VIGILIUS. Bishop of Rome, invaded the See of Rome in 537, was oblig'd to go to Constantinople in 547, was banish'd in 554. Died in Sicily, as he was returning from banishment in 555.</p> <p>CÆSARIUS. Monk and Abbot of Lerina, and afterward Bishop of Arles, was Born at Callonum. Ordain'd in 501. Died in 543.</p> <p>PONTIANUS. A Bishop. Flourish'd under the Reign of Justinian.</p> <p>LEO. Archbishop of Sens. Flourish'd about 540.</p> <p>TROJANUS. Bishop of Santones, about the same time.</p> <p>NICETIUS. Bishop of Treves, about the same time.</p> <p>AURELIANUS. Bishop of Arles. Flourish'd about 550.</p> <p>TETRADIUS, or TERRIDIUS. About the same time.</p> <p>ARATOR. Intendant of the Finances to King Ataulricus. Wrote under the Pontificate of Justinian.</p> <p>JUSTINIAN. Bishop of Valentia in Spain, and</p> <p>JUSTUS. Bishop of Urgellum.</p> <p>APRIGIUS. Bishop of Beia in Portugal. Flourish'd about 540.</p>	<p>ARETAS. The time in which he liv'd uncertain.</p> <p>ZACHARIAS. Bishop of Mytilena. Flourish'd from the Year 530, until about the Year 560.</p> <p>CYRILLUS. A Monk of Scythopolis, the time is not known in which he Flourish'd.</p> <p>FAGUNDUS. Bishop of Hermiana. Flourish'd about the Year 550.</p> <p>VICTOR. Bishop of Capua. Flourish'd about the same time.</p> <p>RUSTICUS. A Deacon of Rome, about the same time.</p> <p>PRIMASIUS. Bishop of Adrumettum. Flourish'd about 550.</p> <p>JUNILIUS. A Bishop of Africa, about the same time.</p> <p>LIBERATUS. A Deacon of Carthage, wrote about 560.</p> <p>VICTOR. Bishop of Tunona in Africa, wrote after 565.</p> <p>PAULUS CYRUS SILENTIARIUS. Flourish'd after 550.</p> <p>PELAGIUS I. Bishop of Rome. Ordain'd in 555. Died in 560.</p> <p>AGNELUS. Bishop of Ravenna. Ordain'd in 558. Died in 566.</p> <p>LEONTIUS. First Advocate, and then Monk. Flourish'd about the end of the Sixth Age. Died at the beginning of the Seventh.</p> <p>VENANTIUS HONORIUS FORTUNATUS. Bishop of Poitiers. Ordain'd Priest in 565, and sometime after Bishop. Died at the beginning of the Seventh Age.</p> <p>BANDONINIA. A Nun. Flourish'd toward the end of the Sixth Age.</p> <p>St. GERMANUS. Bishop of Paris. Flourish'd about 560.</p> <p>MARTINUS. Abbot of Dumes, and afterwards Bishop of Bracara. Flourish'd after 550, and Died in 580.</p> <p>PASCHASIUS. The Deacon. Flourish'd at the same time. Died in 578.</p> <p>JOANNES SCHOLASTICUS. Patriarch of Constantinople.</p> <p>GEORGIUS FLORENTIUS GREGORIUS. Bishop of Tours. Ordain'd in 574. Died in 596.</p> <p>GILDAS. Surnam'd the Wise, Abbot in England. Born in 530. Flourish'd about the middle of the Sixth Age, and Died 570.</p> <p>EVANTUS, or EVANTIUS. Bishop of Vienna. Flourish'd about the end of the Sixth Age.</p>	<p>FERREOLUS. Bishop of Uccia. Flourish'd at the same time.</p> <p>SEDATUS. Bishop of Biterra. Flourish'd at the end of this Age.</p> <p>CHRYSIPPUS. About the same time.</p> <p>PELAGIUS II. Bishop of Rome. Ordain'd in 577. Died in 590.</p> <p>EULOGIUS. Patriarch of Alexandria. Ordain'd in 581. Died in 680.</p> <p>JOHN. Surnam'd the younger, Patriarch of Constantinople. Ordain'd in 585. Died in 596.</p> <p>JOHN. Abbot of Biclaram in Spain, wrote after 590.</p> <p>ANASTASIUS. Monk of Mount Sinai, Patriarch of Antioch. Ordain'd in 561, turn'd out and banish'd in 572, restor'd in 595. Died in 599.</p> <p>EVAGRIUS SCHOLASTICUS. Born in 536. Wrote after 594.</p> <p>JOHN. Surnam'd Climacus, a Monk and Abbot. Born in 525, retired from the World about 541, and was chosen Abbot about the end of this Age. Died at the beginning of the Seventh Age.</p> <p>JOHN. Abbot of Baithu. Flourish'd about the same time.</p> <p>St. GREGORY. The First, surnam'd the Great, retir'd from the World about 580, was Ordain'd Deacon about 582, and Bishop of Rome in 590. Died in 604.</p> <p>PATERIUS. A Disciple of St. Gregory, and Notary of the Roman Church. Flourish'd about the beginning of the Seventh Age.</p> <p>St. LEANDER. Bishop of Sevil. Flourish'd at the end of the Sixth Age.</p> <p>LICINIUS. Bishop of Carthage in Spain, at the same time.</p> <p>SEVERUS. Bishop of Malaga, at the same time.</p> <p>DINAMIUS. A Nobleman. Flourish'd at the end of the Sixth Age.</p> <p>EUTROPIUS. Abbot, and afterward Bishop of Valencia in Spain, at the same time.</p> <p>MAXIMUS. Bishop of Saragosa. Flourish'd about 590. Died after 614.</p> <p>EUSTRATIUS. A Priest of Constantinople.</p> <p>ANDRONICIANUS. LUCIUS CHARINUS.</p> <p>METRODORUS. HERACLIANUS.</p> <p>LEONTIUS. Bishop of Arabissa.</p>
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A TABLE of BOOKS that belong to the Old Testament, Canonical, Apocryphal, Lost.

Canonical Books, unanimously received by Jews and Christians.

THE Five Books of Moses.
The Book of Joshua.
The Book of Judges.
The Book of Samuel, i. e. the First and Second Books of Kings.
Isaiah.
Jeremiah.
The Twelve minor Prophets.
The Book of Job.
The 150 Psalms.
The Proverbs,
Ecclesiastes,
Canticles. } of Solomon.
Daniel.
The Chronicles.

Ezra divided by us into Two Books.
Those Books thus Divided are 22.

Books Owned by some Jews as Canonical, and Rejected by others.

Esther.
Ruth.
Baruch.

Books rejected by Jews, and most of the Primitive Christians, as Apocryphal, and afterwards received by the Church.

Tobit.
Judith.
Wisdom.
Ecclesiasticus.
The two Books of Maccabees.

The History of Susanna.
Bel and the Dragon.

Books Cited in the Old Testament, which are Lost.

The Book of the Covenant, Exod. 24. [This does not seem to be a Book by itself, but only those Laws which are set down in the 20, 21, 22, and 23d. Chapters foregoing: for the People promised in the same Verse, That all which the Lord had said, they would do, and be obedient, (Exod. 24. 7.) which words refer to the Laws set down above, that God delivered to Moses upon the Mount.]

The Book of the Wars of the Lord, Num. 21. 14.
The Book of Jasher, Josh. 10. 13. 2 Sam. 1. 18. The

A Table of the Books that belong to the Old and New Testament.

The Books of Nathan, Gad, Shemaiah, Iddo, Ahijah, Jehu, Chron.
The Book of Samuel, 1 Chron. 29. 29. [This also seems to be no other than the Books of Samuel in the Old Testament; in which, as every one knows, there is a very particular Account of David's Life, from his Unction by Samuel, till his Death.]
The Sayings of Hozai, [or as our Translation renders it, of the Scers.] 2 Chron. 33. 19.
The Discourses of Uzziab, 2 Chron. 26. 22. [This is obscurely expressed: He means the Life of Uzziab, written by the Prophet Isaiab.]
Three Thousand Proverbs of Solomon, 1 Kings 4. 32.
A Thousand and Five Songs. Ibid.
Several other Discourses of his. Ibid.
The Descriptions of Jeremiah, Matth. 2. 17. [What our Author means here, I cannot tell. The Evangelist quotes the Prophet Jeremiah, (31. 15.) and the Sense of the Words in the Prophet, agrees with what of those in the Evangelist, exactly.]
The Memoirs of Hyrcanus.
The Books of Jason.

Apocryphal Books, not Dangerous.
The Prayer of King Manasses.
The Third and Fourth Books of Esdras.
The Third and Fourth Books of the Maccabees.
The Genealogy of Job, and a Discourse of his Wife.
The 151st Psalm.
Other Apocryphal Books of the same Nature which are lost.
The Book of Enoch.
The Book of the Assumption of Moses.
Books forged by Jews and Hereticks, Fabulous, and Erroneous, which are lost.
The Generations, or Creation of Adam.
The Revelation of Adam.
A Book of Magick, by Cham.
The Assumption of Abraham.
The Book of the 12 Patriarchs.
A Book of Jannes and Jambres.
A Book written by King Og.
Jacob's Ladder.
The Genealogy of the Sons and Daughters of Adam.
With several others.

Greek Translations.
An Old Version of the Bible, or of some part of it.
The Translation of the LXX. Interpreters.
Aquila's Version.
Theodotion's Version.
Symmachus's Version.
A Fifth and a Sixth Version.
A Seventh upon the Psalms.
Authors whose Books have a Relation to the History of the Old Testament.

Genuine.	Forged or Doubtful.
Philo.	Aristeas.
Josephus.	Aristobolus.
Justus.	Joseph Bengorion.
	Pseudo-Berosus.
	Manetho.
	Metasthenes.
	The Testament of the 12 Patriarchs.
	Pseudo-Dorotheus.
	Zoroaster.
	Sanchoniathon.
	Philo Byblius.

A TABLE of BOOKS that belong to the New Testament.

Books Owned as Canonical, at all Times, and by all Christians.
THE Four Gospels.
Thirteen Epistles of St. Paul.
The First Epistle of S. Peter.
The First Epistle of St. John.
[The Acts of the Apostles; This by a Mistake is omitted in du Pin.]
Books doubted of at first by several, but soon received as Canonical by the Catholick Church.
The Epistle to the Hebrews.
The Epistle of St. James.
The Second Epistle of St. Peter.
The Second and Third Epistles of St. John.
The Epistle of St. Jude, something later.
The Revelation, which was not Universally received of a long time.
Apocryphal Books, not full of Errors.
The Letter of J. C. to Agbarus.
The Letters of the V. M.
The Gospel according to the Ægyptians.
The Gospel according to the Hebrews.

The Proto-Evangelium of St. James.
The Gospel of Nicodemus.
The Ancient Acts of Paul and Thecla.
The Epistle to the Laodiceans.
The Letters of St. Paul to Seneca.
The Epistle of St. Barnabas.
The Liturgies { Of St. Peter.
Of St. Mark.
Of St. James.
Of St. Matthew.
The Canons and Constitutions of the Apostles.
The Book of Prochorus.
The Book of Abdias.
The Ancient Acts of the Passion of St. Andrew.
Erroneous Books, Forged by Hereticks.
The Gospels { Of St. Thomas.
Of St. Matthias.
Of St. Bartholomew.
Of the Twelve.
Of Philip.
Of Judas.
Of Thaddæus.
Of Barnabas.
A Book of the Childhood of Jesus Christ.
A Book of the Genealogy of Mary.

The Acts { Of St. Peter.
Of St. Paul.
Of St. Andrew.
Of St. John.
Of the Apostles.
Of St. Philip.
Of St. Thomas.
The Doctrine and Sermons of St. Peters.
The Clementines.
The Memoirs of the Apostles.
The Travels of the Apostles.
A Book of the Priesthood of Jesus Christ.
The Life of the Virgin Mary.
Questions of the Virgin Mary.
Revelations, { Of St. Peter.
Of St. Paul.
Of St. Thomas.
Of St. Stephen.
Other Supposititious Books, favourable to Religion.
A Letter of Agbarus to Jesus Christ.
Letters of Lentulus, and Pilate, concerning Jesus Christ.
The Sibylline Oracles.
The Books of Hermès Trismegistus.
The Books of Hystaspes.
Seneca's Letters to St. Paul.
A Passage of Josephus concerning Jesus Christ; which we cannot tell whether it be Supposititious or no.

A TABLE of all the Ecclesiastical Writers mentioned in this Volume.

HERMAS.
A Genuine Books, still Extant.
A Discourse intituled, Pastor, divided into Three Books.
St. CLEMENT.
Genuine Books, still Extant.
Two Epistles to the Corinthians.
Supposititious Books.
The Conferences of St. Peter and Apion.
Recognitions.
Apostolical Constitutions.
Clementines.
St. DENYS, the Areopagite.
Supposititious Books.
Books of the Celestial and Ecclesiastical Hierarchy.
A Discourse of the Names of God.
A Discourse of Mystical Theology.
Ten Letters.
St. IGNATIUS.
Genuine Books, still Extant.
Epistles to the Smyrnaens.
To St. Polycarp.
To the Ephesians.
To the Magnesians.

To the Philadelphians.
To the Trallians.
To the Romans. According to Vossius's and Usher's Editions.
Supposititious Books.
Five Spurious Greek Letters.
To Maria Cassobolita.
To the Tarsians.
To the Antiochians.
To Hero the Deacon.
To the Philippians.
Three in Latin, One to the V. M. the other Two to St. John.
St. POLYCARP.
A Genuine Book, still Extant.
An Epistle to the Philippians.
Books Lost.
Some Letters to the Neighbouring Churches.
Supposititious Books.
A Letter to St. Denys the Areopagite.
A Discourse of the Union of St. John.
[Dr. Cave produces a Quotation out of Halloixius's Life of St. Polycarp, which says, This Book was concerning St. John's Death.

They both mean the same Book, because they say from Halloixius, that it is extant in the Library of the Abby of Fleury. I believe it is false Printed in Mr. Du Pin.]
PAPIAS.
Book Lost.
Five Books intituled, Explications of the Discourses of our Saviour.
QUADRATUS. } Books Lost.
ARISTIDES. } Two Apologies for the Christians.
AGRIPPA.
A Book Lost.
A Discourse against Basilides.
HEGESIPPUS.
A Book Lost.
An Ecclesiastical History, divided into Five Books.
JUSTIN Martyr.
Genuine Books, still Extant.
Two Apologies.
The Second Part of the Book of the Monarchy of God.
A Conference with Trypho, the Jew.
Two Orations against the Gentiles, doubtful.

A TABLE of all the Ecclesiastick Writers, &c.

A Letter to *Diognetus*, doubtful. [These are owned by Doctor *Cave*.]
Books Lost.

A Discourse against Heresies, particularly against *Marcion*.

Two Books against the *Gentiles*, one called *The Psalmist*.

A Book of Collections concerning the Soul.

[Besides these, Dr. *Cave* mentions,
An Exposition of the *Revelations*.
A Commentary upon the *Hexameron*.
Letters *πρὸς τὸν πάτρι*.

A Discourse upon the Resurrection.]
Supposititious Books.

Letters to *Zena* and *Serenus*. [Owned by Dr. *Cave* as *Genuine*.]

A Confutation of some *Aristotelian* Opinions. [Owned likewise by him.]

Questions, and Answers to the Questions of the Orthodox.

An Exposition of the Faith concerning the Trinity.

MELITO.
Books Lost.

Two Books of *Easter*.

One of the Lives of the Prophets.

One of the Church.

Of the Lord's Day.

Of the Nature of Man.

Of the Creation.

Of the Obedience of our Senses to the Faith.

Of the Soul, the Body, and the Spirit.

Of the Truth.

Of Baptism.

Of the Generation of *J. C.*

Of Prophecy.

Of Hospitality.

A Book intituled, *The Key*.

Of the Devil.

Of the Revelations.

Of God Incarnate.

Collections out of the Scripture.

An Apology for the Christian Religion.

TATIAN.

A Genuine Book, still Extant.

A Discourse against the *Gentiles*.

Books Lost.

A Gospel composed out of the Four.

A Discourse of Evangelical Perfection.

ATHENAGORAS.

Genuine Books, still Extant.

An Apology for the Christians.

A Discourse of the Resurrection.

Supposititious Books.

* A Romance of *True and Perfect Love*, in *French*, said to have been Translated out of *Greek*.

HERMIAS.

A Genuine Book, still Extant.

A Discourse to shew the Ridiculousness of the Opinions of the Pagan Philosophers.

† *THEOPHILUS.*

Genuine Books, still Extant.

Three Books to *Autolytus*.

Books Lost.

A Discourse against *Marcion*.

A Discourse against the Heresie of *Hermogenes*. And some other little things.

APOLLINARIUS.

Books Lost.

An Apology to the Emperor for the Christians.

A Treatise against the *Gentiles*, divided into Five Books.

Two Books against the *Jews*.

Discourses against the *Montanists*.

DIONYSIUS, Bishop of *Corinth*.

Books Lost.

Epistles to the *Lacedaemonians*.

The *Athenians*.

The *Nicomediens*.

The Church of *Gortyna*.

The *Amassrians*.

The *Gnostians*.

Soter, and to *Chrystophora*.

PINYTUS.

A Book Lost.

A Letter to *Dionysius* Bishop of *Corinth*.

PHILIP and *MODESTUS*.

Books Lost.

Discourses against *Marcion*.

MUSANUS.

A Book Lost.

A Discourse against the *Encratite*.

BARDESANES.

Book Lost.

Discourse against *Marcion*.

Of Fate.

St. IRENÆUS.

Genuine Books, still Extant.

Five Books against Heresies extant only in *Latin*.

A Letter to *Victor* in *Eusebius*.

Books Lost.

Letters to *Blasius*.

To *Florinus*.

A Discourse of Knowledge.

A Discourse against *Marcion*.

Several Discourses of various Subjects.

Books Lost.

VICTOR, } Letters and Dis-
POLYCRATES, } courses concern-
THEOPHILUS, } ing the Celebra-
BACHYLUS. } tion of *Easter*.

HERACLITUS.

A Book Lost.

Commentaries upon *St. Paul*.

MAXIMUS.

A Book Lost.

A Discourse concerning the Original of Evil.

Books Lost.

APPION, } Commentaries up-
CANDIDUS. } on the *Hexameron*.

SEXTUS.

A Book Lost.

A Discourse of the Resurrection.

JUDAS.

A Book Lost.

A Discourse upon *Daniel's* Weeks.

ARABIANUS.

Books Lost.

Works unknown.

SERAPION.

Books Lost.

Letters against the *Montanists*.

To *Dominus*.

Other Letters.

A Discourse concerning the Gospel falsely attributed to *St. Peter*.

RHODON.

Books Lost.

A Discourse against *Marcion*.

A Discourse upon the *Hexameron*.

PANTÆNUS.

A Book Lost.

Commentaries upon the Bible.

St. CLEMENT of *Alexandria*.

Genuine Books, still Extant.

Exhortation to the *Gentiles*.

Padagogus, in 3 Books.

Stromata, in 8 Books.

A Discourse concerning, *What Rich Man can be saved*.

[Dr. *Cave* mentions a Hymn in Praise of our Saviour.]

Books Lost.

Eight Books of Institutions.

A little Book of *Easter*.

A Discourse of Fasting.

A Discourse of Slander.

An Exhortation to Patience:

[And several other Discourses.]

MILTIADES.

Books Lost.

A Discourse against the *Montanists*.

Against the *Gentiles* and *Jews*.

An Apology for the Christian Religion.

APOLLONIUS, a *Greek*.

A Book Lost.

A Discourse against the *Montanists*.

APOLLONIUS, a *Roman*.

A Book Lost.

An Apology for the Christian Religion.

ANONYMOUS Authors.

Books Lost.

Discourses against the Heresies of *Montanus* and *Artemo*.

TERTULLIAN.

Genuine Books, still Extant.

Of Penance.

Of Baptism.

Of Prayer.

An Apology for the Christian Religion.

Of Patience.

Exhortation to Martyrdom.

A Discourse to *Scapula*.

Two Books to the *Gentiles*.

Of Publick Shows.

Of Idolatry.

Of the Dresses of Women.

Of Womens Habits.

Of the Testimony of the Soul.

Five Books against *Marcion*.

Of Prescriptions.

Of the Flesh of *J. Christ*.

Of the Soul.

Of a Soldier's Crown.

A Book intituled, *Scorpiacum*.

[Against the *Gnosticks*.

Against the *Jews*.

Against *Praxeas*.

Against *Hermogenes*.

Against the *Valentinians*.

Of the Philosophick Cloak.

To his Wife Two Books.

[* *Huetius* in his Discourse of the Original of Romances, thinks that this Book might possibly have been composed by *Philander*, who imposed upon *M. Fumée*, as if it had been really written by *Athenagoras*. This Dr. *Cave* says is very improbable: But if we consider how extremely particular this Author is in his Description of those Buildings he mentions how very improbable it is that *Athenagoras* should have brought in his *Melangenias*, describing *Jupiter Hammon's* Temple more like an Architect than an Historian, we can hardly conceive it to have been written by a *Greek*. Besides, the Architecture it self is so very exact according to the Rules of the Five Orders, the Four Ancientest whereof were introduced first by the *Greeks*; that it is not likely that one of that Nation, who knew very well that *Jupiter Hammon's* Temple was never raised by Men that were acquainted with their Models of Building, would ever have described it as Built after such a manner, if he had thought fit to have described it at all. So that though we cannot certainly tell whether *Philander*, (who wrote Commentaries upon *Vitruvius*) was the Author of this Romance, or no; yet these Reasons seem to make it more than probable, that it was not written by *Athenagoras*, especially since a *Greek* Copy was never yet produced, and that none of the Ancients ever quoted it, either as his, or as belonging to any Body else. And I do not doubt, but Dr. *Cave* would have been of the same Opinion, if he had read the Book over himself.]

[† Since the first Edition of Mr. *du Pin's* *Bibliothèque* was Published by Mr. *Dodwell* set out the Chronological Fragments

of Bishop *Pearson*, with Additions of his own to the late Bishop of *Chester's* Discourses concerning the Succession of the first Bishops of *Rome*. In his Additions to the Second Chapter of Bishop *Pearson's* First Discourse, he brings some Arguments to prove that this *Theophilus*, the Author of these Discourses to *Autolytus*, was not that Bishop of *Antioch* that was the Sixth from *St. Peter*, as it has hitherto universally been believed. *Theophilus* speaks of the Persecution, as of a Calamity the Christians then groaned under, in two or three places, towards the End of the Third Book: καθήμενοι καὶ τὰ νύκτας daily and until now. He says also, that it chiefly lay upon those that *hastened after Virtue*, and endeavoured to live a Holy Life, Σπουδαίοντες πρὸς ἀρετῇ καὶ ἀσκησίᾳ βίον ἅγιον. These Mr. *Dodwell* affirms to have been Proselytes and Catechumens who endeavoured to live up to the Rules of their New Religion, and used great Philosophical Strictnesses of Life, as *Origen* and his Disciples did, which is properly meant by the word ἀσκήσις. The Persecution of *Severus* was raised particularly against New Converts, and those that endeavoured to instruct the Catechumens in the Christian Faith: for which Reason, *Origen* was so severely enquired after; from hence it will necessarily follow, That *Theophilus*, who mentions the Persecution as a thing that had been of some Continuance, which did not begin till the Year CCIII. could not be that Bishop of *Antioch* that succeeded *Maximinus*, and preceded *Heros*.

A T A B L E of all the Ecclesiastical Writers, &c.

Of Chastity.
Of Fasting.
Of single Marriages.
An Exhortation to Chastity.
Of Flight in Persecution.
Of Veiling of Virgins.
Books Lost.
A Discourse against *Apollonius*.
Of *Aaron's* Robes.
Of Circumcision.
Of Clean and Unclean Beasts.
Of Paradise.
Of Fate.
Of the Hope of the Righteous.
Against *Apelles*.
Of Baptism,
Of Publick Shows, } in Greek.
Of Veiling of Virgins, }
[The Discourse de *Corona Militis* was
translated likewise by himself into Greek.
Supposititious Books.
A Catalogue of Heresies at the End of
his Prescriptions.
A Letter of Jewish Meats.
Of the Trinity.
Several Poems.
C A I U S.
Books Lost.
A Discourse against *Proclus* the *Montanist*.
Another intituled, *The little Labyrinth*.
Of the Nature of the Universe.
H I P P O L Y T U S.
A Genuine Book, still Extant.
A Paschal Cycle.
Books Lost.
Commentaries upon the Psalms.
Of the Witch of *Endor*.
Commentaries upon St. *John's* Gospel,
and the *Apocalypse*.
Of Spiritual Gifts.
Apostolical Tradition.
Chronicles; or Chronological Accounts
of Time.
Against the *Greeks*, and *Plato*, concern-
ing the Universe.
An Exhortation to *Severina*.
A Demonstration of the Time of *Easter*,
as it is in the Table.
Odes upon all the Scriptures.
Of God, and the Resurrection of the
Dead.
Of Good, and whence comes Evil.
Against Heresies.
Against the *Marcionites*.
Several other Tracts.
Supposititious Books.
Of the End of the World, and Anti-
Christ.
A Demonstration against the *Jerus.*
A Discourse of *Susanna*. [Not disown-
ed by Doctor *Cave*.]
Collections against *Bero* and *Helico*, a-
gainst the *Excerpta* of *Anastasi*.
Homilies of the Trinity, and the In-
carnation.
A short Account of the Lives of the XII.
Apostles.
[Ascribed by some to *Hippolytus* Junior,
who lived about the Year DCCCXXXIII.]
G E M I N I A N U S.
Books Lost.
Works unknown.
A L E X A N D E R.
Books Lost.
Epistles, to the *Antinoira*.
To the *Antiochians*.
To *Origen*.
To *Demetrius*, and others.
J U L I U S A F R I C A N U S.
A Genuine Book, still Extant.
A Letter to *Origen*, concerning the Hi-
story of *Susanna*.
Books Lost.
A Chronicon.
A Letter to *Arifides* of the Genealogy
of J. C. a great part whereof is quoted by
Eusebius.
M I N U T I U S F E L I X.
A Genuine Book, still Extant.
Octavius; A Dialogue against the *Gen-
tiles*.
A M M O N I U S.
A Genuine Book, still Extant.
Evangelical Harmony.
Books Lost.
Several Treatises.
A *Supposititious Book*.
Of Fate, lost.

O R I G E N.
Genuine Books, still Extant.
See the Catalogue of his Comments upon
the SS. in his Life.
Against *Celsus* in Eight Books.
Of Martyrdom.
Of the History of *Susanna*, in a Letter
to *Africanus*.
His Principles, in Latin.
Of Prayer.
Books Lost.
His Principles in Four Books.
Of the Resurrection.
Stromata in Ten Books.
Conference with *Beryllus* Bishop of
Bostra.
Dialogues concerning the Resurrection.
An Explication of the Hebr. Names of
the O. T.
Supposititious Books.
Against *Marcus*; a Dialogue.
Two Commentaries upon *Job*.
Commentaries upon St. *Mark*.
Several Homilies.
The Lamentations of *Origen*.
B E R Y L L U S.
Book Lost.
Conference, Letters, and other small
things.
S t. C Y P R I A N.
Genuine Books, still Extant.
LXXXIII. Letters.
Of the Vanity of Idols.
Testimonies against the *Jews*, to *Qui-
rinus*, in Three Books.
Of the Discipline and Habits of Virgins.
Of the Lapsi.
Of the Unity of the Church.
Of Prayer.
An Exhortation to Martyrdom.
Of Mortality.
To *Demetrius*.
Of Works of Mercy and Alms-Deeds.
Of Patience.
Of Envy.
[*Trithemius* tell us, That St. *Cyprian* al-
so enlarged *Seneca's* and *Tyro's* Characters,
by adding of numbers of Technical words
that belong'd to the Christian Religion;
they are all Printed by *Gruter*, and are
commonly bound up with his Body of In-
scriptions.]
Supposititious Books.
Against Publick Shows.
Of Chastity.
Homily against *Novatian*.
Homily against *Gamesters*.
Of the Celibacy of the Clergy.
Of XII. Abuses of the Age.
A Panegyrick upon Martyrdom.
Of double Martyrdom.
A Discourse of the Cardinal Virtues by
Arnaldus Bonevallius.
Rufinus's Explication of the Creed.
Of the Baptism of Hereticks.
Of Mount *Sion*, and Mount *Sinai*.
The Supper.
Of the Revelation of Saint *John Baptist's*
Head.
Celsus's Preface.
Two Books to Martyrs.
St. *Cyprian's* Confession.
A Kalendar for *Easter*.
The Secrets of St. *Cyprian*.
P O N T I U S.
A Genuine Book, still Extant.
St. *Cyprian's* Life.
C O R N E L I U S.
Genuine Books, still Extant.
Two Letters amongst St. *Cyprian's*, and
a Fragment of another in *Eusebius*.
N O V A T I A N.
Genuine Books, still Extant.
A Letter in St. *Cyprian's* Works.
Of the Trinity.
Of Jewish Meats.
Books Lost.
Of the Passover.
Of the Sabbath.
Of Circumcision.
Of the High Priest.
Of Prayer.
Of Resolution.
Concerning *Attalus*.
St. *M A R T I A L I S S I X T U S.*
Supposititious Books.
Two Letters.
The Sentences of *Sixtus*, the *Pythagorean*.

G R E G O R Y Thaumaturgus.
Genuine Books, still Extant.
A Speech to *Origen*.
A Profession of Faith in *Gregory Nyssen*.
A Canonical Epistle.
A Paraphrase upon *Ecclesiastes*.
Supposititious Books.
An Exposition of Faith Published by
Turrian.
A Treatise of the Soul.
Sermons.
D I O N Y S I U S of *Alexandria*.
Genuine Books, still Extant.
Besides Fragments produced by *Eusebius*,
we have a Letter to *Basilides*.
Books Lost.
Two Letters to the Roman Confessors.
To *Stephen*.
To *Sixtus*.
To *Philemon*.
To *Dionysius*.
To *Hierax*.
To the Church of *Antioch*, against *Paul
lus Samosatensis*.
Paschal Letters.
Discourses of Martyrdom.
Of the Promises of God.
Against the *Sabellians*.
Of the Trinity to *Dionysius*.
An Apology and Refutation of his for-
mer Opinions.
Of Nature, and Temptations.
Several other Letters mentioned by *Euse-
bius*.
A *Supposititious Book*.
A Discourse against *Origen*, quoted by
Anastasi of *Nice*.
T H E O G N O S T U S.
A Book Lost.
Institutions.
A T H E N O G E N E S.
A Book Lost.
A Hymn.
D I O N Y S I U S, Bishop of *Rome*.
A Book Lost.
A Letter against the *Sabellians*.
M A L C H I O N.
Supposititious Book.
A Conference against *Paulus Samosate-
nus*.
A N A T O L I U S.
A Genuine Book, still Extant.
A Discourse concerning *Easter*, in La-
tin.
V I C T O R I N U S.
A Genuine Book, still Extant.
A Discourse upon the Revelations. [This
is thought to be Spurious by most Men,
or at least extremely interpolated.]
Books Lost.
A Book against all Heresies.
Commentaries upon *Genesis*, *Exodus*, *Le-
viticus*, *Isaiah*, *Ezekiel*, *Ecclesiastes*, and the
Canticles, [Habakkuk, St. *Matthew*, and the
Revelations. Dr. *Cave* has published the
Beginning of a Discourse of this *Victori-
nus*, Of the Fabrick of the World, which he
thinks may be a Fragment of this Father's
Commentaries upon *Genesis* or the *Apo-
calypse*.]
P I E R I U S.
Books Lost.
Homily upon *Hosea*.
Twelve other Books.
M E T H O D I U S.
Genuine Books, still Extant.
The Banquet of the Virgins, and several
Fragments.
Books Lost.
Of the Resurrection.
Of the Witch of *Endor*.
Of Free Will.
Commentaries upon *Genesis*, *Canticles*,
and several other Books.
Supposititious Books.
A Homily upon the Presenting of J. C.
in the Temple.
Another Sermon upon *Palm-Sunday*.
A Latin Profession of Faith upon the
Trinity.
P A M P H I L U S.
Books Lost.
Letters.
L U C I A N.
Books Lost.
A new Edition of the Version of the
Bible.
Small Tracts, and some Letters.
[D] Z E N O.

A T A B L E of all the Ecclesiastical Writers &c.

- ZENO Veronensis.**
Supposititious Books.
Homilies.
- ARNOBIUS.**
Genuine Books, still Extant.
Seven Books against the Gentiles.
Book Lost.
Poem upon his Voyage.
- LACTANTIUS.**
Genuine Books, still Extant.
Institutions in Seven Books;
An Abridgment of the first three Books.
Of the Workmanship of God.
Of the Anger of God.
Of Persecution, or the Deaths of the Persecutors.
Books Lost.
To Asclepiades Eight Books of Letters.
- COMMODIANUS.**
Genuine Books, still Extant.
Instructions to the Gentiles.
- JULIUS FIRMICUS MATERNUS.**
Genuine Book, still Extant.
Of the Error of Prophane Religions.
- COUNCILS of the 3. first Centuries.**
Genuine Books, still Extant.
A Letter from the Council of Antioch concerning Paulus Samosatenus Euseb. Lib. VII. Ch. 30.
Books Lost.
Synodical Letters in P. Victor's time concerning the Celebration of Easter.
A Decree of a Council held under Agrippinus, concerning the Baptism of Heretics.
A Decree of another under Dionysius Bishop of Rome.
A Decree of another held at Antioch, in P. Stephen's time.
A Decree of some Councils held in Asia, concerning Noetus.
Supposititious Books.
A Letter and a Profession of Faith of the Council of Antioch, set down by Turrian.
Decretals of the Ancient Popes before Syricius.
- EUSEBIUS of Caesarea.**
Genuine Books, still Extant.
An Apology for Origen in five Books; composed by him and the Martyr Pamphilus, with a Sixth by himself alone.
A Treatise against the Philosopher Hierocles.
Fifteen Books of Evangelical Preparation.
Twenty Books of Evangelical Demonstration.
A Chronicon divided into two Parts.
An Ecclesiastical History divided into Ten Books.
A little Treatise of the Martyrs of Palestine.
Five Books against Marcellus of Ancyra, of which the three last are intituled, Of Ecclesiastical Theology.
Four Books of the Life of Constantine.
An Oration of Constantine's to the Assembly of the Saints.
A Panegyrick upon Constantine.
A Treatise of Topicks.
A Letter preserved by Theodoret.
A Translation of the Evangelical Canons, and of the Letter to Carpiamus.
Books Lost.
The ten last Books of Evangelical Demonstration.
Part of the First Part of his Chronicon.
A Paschal Cycle.
Five Books of the Theophany or Incarnation.
Ten Books of Commentaries upon Isaiah.
Thirty Books against Porphyry.
A Treatise of the Signification of the Names which the Jews give to other Nations.
A Description of the Holy Land and the Temple.
Three Books of the Life of Pamphilus.
Little Tracts upon the Martyrs.
A Commentary upon the 150 Psalms.
The Evangelical Canons and the Letter to Carpiamus in Greek.
A Commentary upon the First Epistle to the Corinthians.
A Treatise of the Polygamy of the Patriarchs.
- Eclogues upon the Bible.
Letters to Alexander and Euphrasion, cited in the Second Council of Nice.
An Apology and Refutation.
An Oration made at the Dedication of the Church of Jerusalem.
Supposititious Books.
A Commentary upon the Canticles.
Lives of the Prophets.
Sermons published by Sirmondus.
A Concordance translated by Ambrose Camaldulensis.
CONSTANTINE the Emperor.
Genuine Books, still Extant.
An Oration made at the Convention of the Saints.
An Oration to the Fathers at the Council of Nice.
A Prayer.
Several Letters, of which see a Catalogue in p. 15. &c.
Several Edicts in favour of the Christian Religion, of which you have the Catalogue in p. 16, 17, &c.
Books Lost.
Several Harangues.
Several Letters.
Several Edicts.
Supposititious Book.
The Donation of Constantine to the Bishop of Rome.
- JUVENCUS.**
Genuine Book, still Extant.
A Poem upon the Life of Jesus Christ.
Books Lost.
Hymns.
- RHETICIUS.**
Book Lost.
A Commentary upon the Canticles.
- EUSTATHIUS of Antioch.**
Genuine Books, still Extant.
A Treatise concerning the Witch of Endor.
Fragments of his Book upon the Soul, and of his Discourse cited by Theodoret.
Books Lost.
A Treatise against the Arians.
Homilies.
Letters.
A Treatise of the Soul.
Supposititious Book.
A Commentary upon the Creation.
- PETER of Alexandria.**
Genuine Book, still Extant.
Canons upon Penance.
Books Lost.
A Treatise upon the Divinity.
A Discourse upon Penance.
A Sermon against the pre-existence of Souls.
A Mystagogical Discourse.
- ALEXANDER of Alexandria.**
Genuine Books, still Extant.
Two Letters against Arius, produced by the Ecclesiastical Historians.
Pastoral Letter published by Cotelerius.
St. ATHANASIUS.
Genuine Books, still Extant.
Two Treatises against the Gentiles, whereof the Second is, intituled, Of the Incarnation.
An Apologick to the Emperor Constantine.
A Letter to the Egyptians, intituled, The First Discourse against the Arians.
A Letter to all the Orthodox Bishops.
First Apology.
Second Apology.
Four Treatises against the Arians.
A Letter to those that lead a Monastick Life.
An Historical Treatise to those that lead a Monastick Life.
A Letter to Serapion concerning the Death of Arius.
A Treatise of Synods.
Two Letters extant in the Works of Lucifer.
A Letter written in the Name of the Council of Alexandria.
A Letter written in the Name of the Council of Antioch.
A Letter to the Bishops of Egypt, Arabia, &c.
A Letter to the Africans.
A Letter to Epictetus.
A Sermon upon these Words; My Father hath given me all things.
- An Epistle to Adelpheus.
Two Letters to Serapion upon the Divinity of the Son and the Holy Ghost.
An Exposition of the Faith.
A Letter concerning the History of the Decision of the Council of Nice.
A Letter concerning the Opinion of St. Dionysius of Alexandria, upon the Trinity.
A Treatise of the Union of the Humane Nature with the Word.
Two Treatises of the Incarnation against Apollinarius.
A Treatise against the Followers of Sabellius.
An Epistle to John and Antiochus.
An Epistle to Palladius.
An Epistle to Dracontius.
An Epistle to Marcellinus upon the Psalms.
An Homily on the Sabbath, and of the Circumcision.
A Treatise of the Words of Jesus Christ: Whoever shall be guilty of Blasphemy against the Holy Ghost, &c.
Two Letters to Serapion upon the Divinity of the Holy Ghost.
A short Discourse against the Arians.
Conference between St. Athanasius and the Arians in the Presence of Jovian.
Epistle to Ammon.
A Fragment of a Festival Epistle.
An Epistle to Ruffinian.
The Book, intituled, An Abridgment of the Holy Scripture.
The Life of St. Anthony, [interpolated extremely, if not Spurious.]
Books Lost.
A large Treatise of Faith.
A Treatise upon these Words of Jesus Christ: My Soul is troubled even unto Death.
Some Dogmatical Treatises.
Supposititious Books.
A Treatise to prove that there is but one Jesus Christ.
A Treatise of the Incarnation against Paulus Samosatenus.
A Refutation of the Hypocrisy of Meletius.
A Treatise concerning Virginity.
A Treatise of the Testimonies of Scripture for the Trinity.
An Homily of the Annunciation of the Virgin.
The Life of St. Syncretica.
The Creed which bears the Name of St. Athanasius.
An Exposition of Faith upon the Incarnation.
A Disputation against Arius.
A Letter to Liberius.
An Explication of these Words of Jesus Christ, Go to the Village, &c.
A Homily upon the Passion.
A Homily upon Seed-time.
A Discourse against all Heresies.
A Discourse of the Ascension of Jesus Christ, and of Melchizedech.
A Letter to Jovian.
A Book of Definitions.
Seven Dialogues of the Trinity.
A Book intituled, a Tragedy.
Questions to Antiochus, &c.
A Homily upon Easter Eve.
A Fragment of a Letter to Eusebius.
Eleven Books of the Unity and of the Trinity.
An Exhortation to the Monks.
A short Instruction to the Monks.
Letters of St. Athanasius to the Popes Marcus and Felix.
A Relation of the Passion, and of the Image of Jesus Christ in the City of Berytus.
A Fragment upon the Incarnation against the Disciples of Paulus Samosatenus.
A Fragment upon the Sabbath.
Seven Homilies, Published by Holstenius.
Four Discourses, Published by F. Combefis.
Fragments of Commentaries upon Job and the Psalms cited in the Catena upon the Scriptures.

A TABLE of all the Ecclesiastical Writers, &c.

- JACOBUS NISIBENUS.**
Books Lost.
Twenty three Treatises cited by *Gennadius*, the Titles of which are set down in *Pag. 49.*
- MARCELLUS of Ancyra.**
Books Lost.
Treatises on different Subjects, and particularly against the *Arians*; *Eusebius* cites several Passages in them, which he refutes.
- HOSIUS.**
Genuine Book, still Extant.
A Letter to *Constantius*.
Books Lost.
Several Treatises against the *Arians*.
A Letter to his Sister in Praise of *Virginity*.
- JULIUS.**
Genuine Books, still Extant.
A Letter to the Bishops of the East.
A Letter to the *Egyptians*, produced by *St. Athanasius*.
Supposititious Books.
A Letter to *Dionysius* concerning the Incarnation.
A Letter to *Docius* upon the same Subject.
The two *Decretals* attributed to this Pope.
- ASTERUS.**
Books Lost.
Commentaries upon the Epistle to the *Romans*, upon the Gospels and upon the Psalms.
- THEODORUS.**
Books Lost.
Commentaries upon *St. Matthew*, *St. John*, the Epistles of *St. Paul*, and upon the Psalms.
- TRYPHILLIUS.**
Books Lost.
Commentaries upon the *Canticles*, and several other Books.
- HELIODORUS.**
Book Lost.
A Book of the Nature of Principles.
- DONATUS.**
Books Lost.
A Treatise of the Holy Ghost.
A Letter on the same Subject.
- VITELLIUS.**
Book Lost.
A Book shewing that the Servants of God are hated by the World; and some other Writings concerning Discipline.
- MACROBIUS.**
Book Lost.
A Treatise addressed to Confessors and Virgins.
- St. ANTHONY.**
Genuine Books still Extant.
Seven Letters to Monasteries.
An Exhortation to Monks.
A short Rule.
Supposititious Books.
A Sermon against Vice.
Other Sermons.
- St. PACHOMIUS.**
Genuine Book, still Extant.
A Rule for the Monks.
Moral Precepts.
Eleven Letters.
- ORESIESIS.**
Genuine Book still Extant.
A Treatise of the Institution of Monks.
- THEODORUS.**
Genuine Book, still Extant.
A Letter concerning *Easter*.
Books Lost.
Several other Letters.
- The MACARI.**
Genuine Books, still Extant.
Fifty Homilies or Discourses to the Monks.
Seven small Tracts.
A Rule for the Monks.
Another Rule in the Form of a Dialogue.
Book Lost.
A Letter cited by *Gennadius*.
- SERAPION.**
Genuine Book, still Extant.
A Treatise against the *Manichees*.
Books Lost.
A Treatise upon the Titles of the Psalms. Several Letters.
- EUSEBIUS EMISENIUS.**
Books Lost.
A Treatise against the *Jews*.
- Another against the *Gentiles*.
Another against the *Novatians*.
A Commentary upon the Epistle to the *Galatians*.
Several Homilies upon the Gospels.
Supposititious Books.
A Homily in Latin.
- BASIL of Ancyra.**
Books Lost.
A Treatise against *Marcellus of Ancyra*.
A Treatise of *Virginity*.
Some other small Tracts.
- LIBERIUS.**
Several Letters. See the Catalogue *p. 63.*
- St. HILARY.**
Genuine Books, still Extant.
Twelve Books of the Trinity.
A Treatise of Synods.
Three Discourses addressed to *Constantinus*.
Fragments.
Conference with *Auxentius*.
Commentaries upon the Psalms, and upon *St. Matthew*.
Books Lost.
A Treatise against *Ursacius* and *Valens*.
An Historical Treatise.
A Tract against *Dioscorus*.
Commentaries upon *Job*.
Commentaries upon the *Canticles*.
A Collection of Hymns.
A Treatise of Mysteries to *Fortunatus*.
Letters.
- Supposititious Books.*
A Hymn and Letters to his Daughter *Apra*.
- LUCIFER.**
Genuine Books, still Extant.
Five Books for *St. Athanasius*, against *Constantius* and against the *Arians*.
- VICTORINUS of Africa.**
Genuine Books, still Extant.
Four Books against *Arius*.
A Treatise in Defence of the Term *Consubstantial*.
Three Hymns of the Trinity.
A Poem of the *Maccabees*.
A Treatise against the *Manichees*.
A little Tract about the beginning of Day.
- Books Lost.*
Commentaries upon *St. Paul*.
St. PACIANUS.
Genuine Books, still Extant.
Three Letters against the *Novatians*.
A Treatise of Baptism.
- GREGORY of Boetia.**
Books Lost.
Several Treatises.
A Book concerning Faith; unless this be the same with the 49th. Discourse among *St. Gregory Nazianzen's*.
- PHÆBADIUS.**
Genuine Book, still Extant.
A Treatise against the Second Creed of *Sirmium*.
- OPTATUS.**
Genuine Books, still Extant.
Six Books against the Schism of the *Donatists*.
Supposititious Book.
A Seventh Book.
- ACACIUS of Caesarea.**
Books Lost.
A Treatise against *Marcellus of Ancyra*.
The Life of his Predecessor *Eusebius*.
Seventeen Volumes of Commentaries upon the Scripture.
Seven Volumes upon divers Subjects.
- PHOTINUS.**
Books Lost.
A Treatise against the *Gentiles*.
A Treatise addressed to the Emperor *Valentinian*.
A Conference with *Marcellus of Ancyra*, cited by *St. Epiphanius*, *Hæres. 71.*
Several other Discourses.
- AETIUS.**
Book Lost.
An Impious Libel upon the Trinity, whereof *St. Epiphanius* relates some Fragments, *Hæres. 76.*
- EUNOMIUS.**
Books Lost.
Seven Books of Commentaries upon the Epistle to the *Romans*.
- D**
- Several Discourses against the Church.
An Apology against the Treatise of *St. Basil*.
- GEORGE of Laodicea.**
Genuine Books, still Extant.
Two Letters produced by *St. Athanasius*.
A Circular Letter against *Aëtius*, cited by *Sozomen*.
Books Lost.
A Treatise against the *Manichees*.
The Life of *Eusebius Emisenus*.
The APOLLINARI.
Genuine Book, still Extant.
A Translation of the Psalms in Verse.
Books Lost.
Several Commentaries upon the Scriptures.
Treatises against the *Arians*, against *Origen*, and against several other Heretics.
A Treatise against *Porphyrus*, divided into Thirty Books.
A Treatise of the Truth of the Christian Religion against *Julian*.
Some Letters.
A Poem containing the History of the *Jews* divided into Twenty Four Books.
Tragedies and other Poetical Pieces, the Subjects whereof were Piety.
The Gospels and the Epistles in Dialogues.
- TITUS of Bostra.**
Genuine Book, still Extant.
A Translation of Three Books against the *Manichees*.
Books Lost.
The Fourth Book against the *Manichees*, and the Greek Text of all the Four.
Some other Discourses.
- Supposititious Books.*
Commentaries upon the Gospel of *St. Luke*.
A Sermon upon *Palm-Sunday*.
- DIDYMUS of Alexandria.**
Genuine Books, still Extant.
A Translation of his Treatise concerning the Holy Spirit; made by *St. Jerome*.
A Translation of his Commentaries upon the Canonical Epistles.
A Fragment of a Tract against the *Manichees*.
Books Lost.
See the Catalogue of them, *p. 103.*
- PETER of Alexandria.**
Genuine Book, still Extant.
A Letter quoted by *Theodoret*, *Book IV. Chap. 22.* of his History.
Book Lost.
A Letter to those that were Banished, whereof *Facundus* cites Two Fragments.
- LUCIUS.**
Books Lost.
A Letter upon the Feast of *Easter*.
Some other Treatises.
- AQUILIUS SEVERUS.**
Book Lost.
The History of his Life, intituled, *Catastrophe*.
- EUZOIUS.**
Books Lost.
Several Treatises of which we have no knowledge.
- St. CYRIL of Jerusalem.**
Genuine Books, still Extant.
Eighteen Catechetical Discourses to the Catechumens.
Five Mystagogical Lectures.
A Letter upon the Apparition of the Cross.
A Letter concerning the Presentation of Jesus Christ in the Temple.
Supposititious Book.
A Letter to *St. Austine*.
St. EPHREM the Syrian.
See the Catalogue of his Works, *p. 118, 119, and 120.*
- DAMASUS.**
Genuine Books, still Extant.
Two Letters to *St. Jerome*, to be found in the Works of that Father.
A Letter to the Bishops of *Illyricum*.
A Letter to *Paulinus*.
Anathematisms sent to *Paulinus*.
A Letter to the Bishops of the East against *Timothy*, produced by *Theodoret*.
Supposititious

A TABLE of all the Ecclesiastical Writers, &c.

- Supposititious Books.*
A Letter of *Damasus* to *St. Jerom.*
A Decretal Epistle.
Epigrams, Epitaphs and other Poems.
St. BASIL.
Genuine Books, still Extant.
481 Letters of this Saint.
Three Canonical Letters to *St. Amphilo-*
chius.
Nine Homilies upon the beginning of
Genesis.
Two Homilies upon the Creation of
Man.
A Homily upon Paradise.
A Homily concerning Watchfulness, up-
on the 6th. Chapter of *Proverbs.*
Twenty Two Homilies upon the *Psalms.*
A Commentary upon the Sixteen first
Chapters of *Isaiah.*
Five Books against *Eunomius.*
A Book concerning the Holy Ghost to
St. Amphilo-chius.
Two Books of Baptism.
Thirty One Homilies upon Diverse Sub-
jects.
Three Treatises concerning a Monastick
Life.
A Treatise of Judgment, and another
of Faith.
Afctical Discourses, viz.
The greater and lesser Rules.
The Book of a Monastick Life.
The Constitutions.
A Treatise of the Chastisements of
Monks.
A Treatise concerning Virginity.
Books Lost.
Commentaries upon the whole Bible.
A Genuine Liturgy.
Some other Treatises.
Supposititious Books.
Letters to *Julian* and to *Apollinarius.*
Commentaries upon the *Psalms.*
A Panegyrick upon *St. Barlaam.*
A Discourse of Consolation.
An Admonition to his Spiritual Son.
A Treatise of the Praises of a Solitary
Life.
Three Liturgies.
A Grammar.
St. GREGORY NAZIANZEN.
Genuine Books, still Extant.
Forty Four Discourses or Sermons.
A Letter to *Euzarius.*
A Letter to *Nectarius.*
Letters to *Cledonius*, intituled, *Discourse*
1st. and 52d.
Several Poems.
A Discourse in *Latin* concerning Bishops.
242 Letters.
His Last Will and Testament.
Supposititious Books.
The 47th, 48th, 49th, and 50th. *Dis-*
courses.
The Paraphrase upon *Ecclesiastes.*
St. GREGORY NYSSEN.
Genuine Books still Extant.
A Treatise upon the Creation of the
World.
A Treatise of the Formation of the
World.
A Treatise concerning the Witch of *Endor.*
A Book of the Life of *Moses.*
Two Treatises upon the Inscriptions of
the *Psalms.*
A Homily upon the Sixth Psalm.
Homilies upon *Ecclesiastes* and the *Can-*
ticles.
Twelve Books against *Eunomius.*
The greater Catechism.
A Treatise concerning Faith address'd
to *Simplicius.*
A Discourse upon the great *Abraham*,
or of the Divinity of the Son and the Ho-
ly Ghost.
A Treatise on the Trinity to *Ablabius.*
A Treatise to *Eustathius.*
A Treatise of the Difference between
the Nature and Hypostasis.
A Treatise of common Notions.
Two little Treatises against *Apollinarius.*
A Treatise against the *Manichees.*
A Treatise of the Soul.
Another Treatise of the Soul and of the
Resurrection.
A Treatise to *Jerius* of untimely Death
of Children.
A Treatise of Virginity.
- Sermons upon several Subjects, where-
of see the Catalogue, p. 179.
Funeral Orations and Panegyricks.
A Canonical Epistle to *Letorius.*
A Letter to *Olympius.*
A Letter concerning the Profession of
a Christian.
A Treatise of the End that a Christian
ought to propose to himself.
A Letter concerning Pilgrimages.
A Letter to *Flavianus.*
Books Lost.
Commentaries upon the *Proverbs*, and
an entire Commentary upon *Ecclesiastes.*
Commentaries upon the Epistles of *St.*
Paul.
Some other Books whereof we have no
Knowledge.
Supposititious Books.
A Latin Treatise containing the Pas-
sages in the Old Testament to prove the
Divinity.
A Book of Philosophy written by *Ne-*
mesius.
St. CÆSARIUS.
Supposititious Books.
Dialogues upon several Questions in
Divinity.
St. AMPHILOCHIVS.
Genuine Books, still Extant.
A Synodical Letter, published by *Cod-*
lerius.
Several Fragments quoted by *Theodore*
in the Councils of *Ephesus* and *Chalcedon*,
and by several Authors.
Books Lost.
Several Homilies upon the Scripture.
Some Letters.
Supposititious Books.
Eight Sermons published by *F. Combefis.*
The Life of *St. Basil.*
MAXIMUS.
Book Lost.
A Treatise concerning Faith.
EUSEBIUS VERCELLENSIS.
Genuine Book, still Extant.
Three Letters.
Book Lost.
A Translation of *Eusebius's* Commentary
on the *Psalms.*
MELETIVS.
Genuine Book, still Extant.
A Homily upon these Words in the *Pro-*
verbs, *God hath Created me, &c.* quoted by
St. Epiphanius, *Heref. 73.*
DIODORUS of Tarsus.
Books Lost.
A Treatise of Destiny.
A Treatise of the Holy Ghost.
A Treatise against Hereticks.
Commentaries upon several Books of the
Holy Scripture.
A Treatise against the Jews, and against
the *Melchisedechians.*
Treatise of the Trinity, of the Resur-
rection, of the Soul, and of Providence.
A Tract to *Euphronius* against *Aristotle.*
HILARY the Deacon.
Books attributed to him.
Commentaries upon *St. Paul*, which car-
ry the Name of *St. Ambrose.*
Questions upon the Old and New Te-
stament which bear *St. Augustine's* Name.
PRISCILLIAN.
Books Lost.
Some little Discourses.
MATRONIANUS.
Books Lost.
Some pieces in Verse.
TIBERIANUS.
Book Lost.
His Apology.
DICTINIUS.
Books Lost.
Some little Treatises.
ITHACIVS.
Book Lost.
A Treatise in form of an Apology against
the *Priscillianists.*
Supposititious Book.
A Book against *Varimadus.*
FAUSTINUS.
Genuine Books, still Extant.
Seven Books against the *Arians* and the
Macedonians, falsely attributed to *Gregory* of
Bætica.
His Petition to the Emperors *Valentinian*
and *Theodosius.*
- PHILASTRIUS.*
Genuine Books, still Extant.
A Treatise of Heresies.
TIMOTHY of Alexandria.
Genuine Books, still Extant.
Canonical Responses.
Book Lost.
A Letter to *Diodorus.*
NECTARIUS.
Genuine Book, still Extant.
A Homily upon the Holy Martyr *Theo-*
dorus.
GELASIVS of Casarea.
Books Lost.
A Continuation of the History of *Euse-*
bius.
Some Homilies and Treatises.
SYRICIVS.
Genuine Books, still Extant.
A Letter to *Himerius.*
The Second and Third Letter to the
same.
The Fifth to *Anysius.*
The Fourth is dubious.
SABINUS.
Book Lost.
A History of the Councils, or a Col-
lection of their Acts.
AMBROSE of Alexandria.
Book Lost.
A Dogmatical Treatise against *Apollina-*
rius.
A Commentary upon *Job.*
THEOTIMUS.
Books Lost.
Short and Sententious Tracts in form of
Dialogues.
EVAGRIUS of Antioch.
Books Lost.
Treatises, of which we know nothing.
St. AMBROSE.
Genuine Books still Extant.
A Treatise of the Creation of the World,
composed of Nine Sermons, and divided
into Six Books.
Upon the Terrestrial Paradise.
Upon the History of *Cain* and *Abel*;
divided into Two Books.
Of the Ark and the Life of *Noah*; not
perfect.
Two Books upon the Life of *Abraham.*
A Treatise of *Isaac* and the Soul.
A Treatise of the Benefits or Advantages
of Death.
A Treatise of forsaking the World.
Two Books of *Jacob*, and a happy Life.
A Discourse of the Life of the Patriarch
Joseph.
A Discourse upon the Benedictions of
the Patriarchs.
The Book of *Elias*, and of Fasting.
A Treatise of *Naboth* and the Poor.
A Treatise upon *Tobit.*
Four Books concerning the Intercessi-
on or the Complaints of *Job* and *David.*
The first Apology for *David.*
An Explication of Twelve *Psalms*, viz.
Psal. 1. 35. 36. 37. 38. 39. 40. 43. 45.
47. 48. 61.
A Book upon *Psalms* 119.
A Commentary upon the Gospel of *St.*
Luke, divided into Ten Parts.
Three Books of the Offices of Ministers.
Three Books concerning Virgins, to
Marcellina.
A Treatise concerning Widows.
A Treatise of Virginity.
A Discourse of the perpetual Virginity
of *Mary.*
An Exhortation to Virginity.
A Book of Mysteries.
Two Books of Penance.
Five Books concerning Faith, or of the
Trinity.
Three Books of the Holy Spirit.
A Treatise of the Incarnation.
Ninety two Letters.
Funeral Orations upon *Valentinian* and
Theodosius.
Hymns for the Office and upon the Six
Days of the Creation.
Books Lost.
Part of the Treatise of the Ark and of
Noah.
A Treatise upon the Incarnation, where-
of *Theodore* quotes a Fragment.
A Treatise upon the Sacraments, and of
Philosophy.

A TABLE of all the Ecclesiastical Writers, &c.

A Commentary upon *Isaiah*.
Instruction to *Fritigildis*.
Another Instruction to *Pansophius*.
Cassiodorus mentions some Homilies upon the Book of *Wisdom*, a Commentary upon all the Prophets, and a Commentary upon the Epistles of *St. Paul*.
A Commentary upon all the Psalms according to *Trithemius*.

Supposititious Works.

A Second Apology for *David*.
Commentaries upon the *Canticles*.
A Treatise of the Fall of a Virgin consecrated to God.
Several Hymns upon *Festivals*.
All his Sermons upon the Year and upon the Feasts.
A Discourse upon the Dignity of Humane Nature.
A Sermon upon the Forbidden Fruit.
The Treatise of the Forty two Mansions or Encampments of the Children of *Israel*.
A Commentary upon the Epistles of *St. Paul*.
A Commentary upon the *Apocalypse*.
The Harmony of the Evangelists, *St. Matthew* and *St. Luke*, concerning the Genealogy of our Saviour.
A Treatise upon the Creed.
A Discourse of the Divinity of the Son.
A Treatise intituled, *Of the Mystery of Easter*.
A Discourse of a Virgin consecrated to God.
A Discourse of the Vocation of the Gentiles.
An Epistle to *Demetrius*.
The 29, 34, 35, and 55. Letters.
The preparatory Prayers for saying of Mass.
The Book of the Combate between Virtues and Vices.
The Exposition of Faith.
A Treatise of the Holy Spirit.
A Book of Penance.
A History of the Life and Manners of the *Brachmans*.

St. EPIPHANIUS.

Genuine Books, still Extant.

The Book against Heresies, intituled, *Panarium*.
The Recapitulation or Abridgment of his Book of Heresies.
A Discourse of Faith intituled, *Anchoratus*.
A Treatise of Weights and Measures.
The *Phyologues*.
A Treatise of the Twelve precious Stones.
A Book of the Life and Death of the Prophets.

A Letter to *St. John* of Jerusalem.

Nine Sermons, dubious.

PHILOCARPATHIUS.

Supposititious Book.

A Commentary upon the *Canticles*.

St. JULIUS HILARION.

Genuine Book, still Extant.

A Chronicon or a Treatise of the duration of the World.

EVAGRIUS PONTICUS.

Genuine Books still Extant.

Part of a Gnostical Book and a Practical Book contained in One hundred and Seventy one Sentences, with Eleven Instructions for Monks; Published by *Cotelerius* in the Third Tome of the *Monumenta Ecclesie Græcæ*, pag. 68.

A Treatise intituled *Antirrheticus*, or rather a Summary of that Treatise; published by *Bigotius* at the end of *Palladius*.
The History of *Pacho*, among the Works of *St. Nilus*.

Sentences attributed to *St. Nilus*, which are found in the Works of that Author, from Page 543. to Page 575.

Other Sentences, which are at the end of the First Volume of the *Bibliotheca Patrum*. Gr. Lat.

A Small Treatise of the Names of God, published by *Cotelerius* in the Second Vol. of the *Monumenta Ecclesie Græcæ*, Page. 115.

Fragments and Sentences of *Evagrius*, in the Code of *Monastick Rules*, in the *Apothegms of the Fathers*, and in the *Ascetical Treasure*, publish'd by *Possinus*.

Three Fragments quoted out of the Gnostical and Practical Books produced by *Socrates*, Book 3. chap. 3. Book 4. chap. 23.

Books Lost.

The Gnostical, Practical and Antirrhetical Books.

Six hundred Problems.

Two Books of Sentences.

MARK the Hermit.

Genuine Books, still Extant.

Eight Spiritual Discourses in the *Bibliotheca Patrum*.

Book Lost.

A Ninth Discourse against the *Melchisedechians*.

SIMPLICIANUS.

Genuine Book, still Extant.

Two Letters, in *Saint Augustine*.

Book Lost.

A Letter mentioned by *Gennadius*.

VIGILIUS of Trent.

Genuine Book.

A Letter concerning the Martyrs, related by *Surius* at the 23d. of May.

PRUDENTIUS.

Psychomachia.

Cathemerinon.

Peristephanon.

Apotheosis.

Hamartigenia.

Two Books against *Symmachus*.

An Abridgment of some Histories of the Old and New Testament.

Books Lost.

The *Dittochaon*.

A Commentary upon the Six Days Work.

DIADOCHUS.

Genuine Books.

A Hundred Chapters concerning a Spiritual Life.

Books Lost.

Ten Definitions.

AUDENTIUS.

Book Lost.

A Treatise of Faith against Hereticks.

ENDELECHIUS.

Genuine Book.

A Bucolick.

FLAVIANUS.

Books Lost.

Sermons upon different Subjects, whereof *Theodore* produces some Fragments.

St. JOHN CHRYSOSTOME's Works.

Homilies and Sermons upon the *Pentateuch*.

Genuine Books, still Extant.

Sixty seven Homilies upon *Genesis*, Vol. 1. of the *Eaton* Edition, from Page 1. to 522. and Vol. 2. of *Paris*, from Page 1. to 725.

Nine Homilies upon *Genesis* in the English Edition Vol. 5. from p. 1. to 38. and in the *Paris* Edit. Vol. 2. from p. 725. to 773.

Two Fragments of Homilies — Upon *Adam* and *Abraham*. V. 5. Ed. *Eton*. p. 648. and 653.

Books Spurious, or Dubious.

Ten Homilies upon *Genesis*, English Edition, v. 1. p. 39.

Hom. upon *Gen. 1. God saw all his Works*, &c. Ed. *En*. v. 5. p. 145. Ed. *P*. v. 6. p. 18.

Hom. upon these words, *Gen. 1. Let us make man after our own Image*, Ed. *En*. v. 5. p. 645. P. v. 6. p. 24.

Latin Homilies, 2, 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, and 15. upon *Genesis* in the Latin Edition of *Lyons*, V. 1. p. 206, &c.

Hom. upon these words of *Abraham*, *Gen. 24. v. 10. Put thine hand under my thigh*, &c. Ed. *En*. v. 7. p. 565. P. v. 6. p. 30.

Hom. upon *Adam* driven out of Paradise, v. 7. Ed. *En*. p. 37.

A Sermon upon the Sacrifices of *Cain* and *Abel*, upon the Giants and the Flood, v. 7. Ed. *En*. p. 458.

A Sermon upon *Abraham* and *Isaac*, *ibid*. p. 394.

Hom. upon the brazen Serpent, *Num. 21. Ed. En. v. 5. p. 669. P. v. 6. p. 49.*

Another Homily upon the same, Ed. *En. v. 7. p. 448.*

Upon the Books of Kings.

Genuine Books.

Five Sermons concerning the History of *Hannah* and *Samuel*, Ed. *Eng. v. 5. from p. 50. to 83. and Paris v. 8. from p. 784. to 854.*

Three Sermons of *David* and *Saul*; whereof the first is, v. 8. Ed. *En. p. 10. And the two others, v. 6. p. 83. and 89. Ed. p. 841. 854. 864.*

A Sermon upon the History of *Elijah* and the Widow of *Sarepta*, 1 *Kings* 18. Ed. *En. v. 8. p. 261. P. v. 5. p. 636.*

Books Spurious.

Several Sermons upon divers places of the Books of *Kings*, upon *David* and *Goliath*, Ed. *L. v. 1. p. 243.*

A Sermon upon the words of *David*, 2 *Kings* 7. *ibid. p. 243.*

A Sermon upon *Abalom*, *ibid. p. 245.*

A Sermon upon *Elijah* in Latin, *ibid. p. 246. and in Greek, v. 6. p. 128. Ed. P.*

Another Sermon upon the same, Ed. *L. p. 248.*

A Sermon of the Ascension of *Elijah*, Ed. *L. v. 1. p. 248.*

A Sermon upon *Naaman*, p. 249.

A Sermon of *Elisha*, p. 250.

A Sermon upon *Rachel* and her Children, Ed. *En. v. 1. p. 317.*

Upon *Jordan*, *ibid. p. 41.*

Four Greek Sermons upon *Job*, Ed. *Eton, v. 5. p. 949. P. v. 6. p. 76.*

Five other Latin Sermons upon *Job*, Ed. *L. p. 261.*

A Sermon upon *Job*, *ibid. 265.*

A Sermon upon *Job* and upon *Abraham*, p. 267.

Upon the Psalms.

Genuine Books.

Sixty Homilies upon *Psal. 3d. &c. to the 13th. and upon the 41st. and 42d. and so to the 50th. upon the 100th. and 108th. and so on to the 117th. and from the 119th. to the end, v. 1. Ed. Eng. from p. 521. to 1016. and Vol. 8. p. 1. and 5. Ed. Ed. P. v. 3. p. 1. to 551.*

An Homily upon *Psal. 13. Ed. P. v. 3. p. 833.*

Two Homilies upon the Title of the 50th. *Psal. Ed. Eton. v. 1. 692. Ed. P. v. 3. p. 846. and 862.*

Books Spurious.

Two Latin Prefaces upon the *Psalms*, Ed. *L. v. 1. p. 269. and 270.*

A Discourse of the Usefulness of the *Psalms*, p. 272. *ibid.*

An Homily upon *Psal. 1. in Greek, v. 5. Ed. Eng. p. 677. In Latin, Ed. L. v. 1. p. 273.*

An Homily upon the 9th. *Psalms*, Ed. *L. p. 313. upon the 14th. p. 323. upon the 22d. 24, 25, 26. 29. 33. 37, 38, 39, 40. 42. 68. 71. 84. 90. 93. 95, 96. ibid.*

An Homily upon *Psal. 4. Ed. Eng. v. 7. p. 431.*

The Homilies upon *Psal. 51. 95. 100. Ed. Eng. v. 1. p. 9. 11. and following, Ed. P. v. 3. p. 884.*

Hom. upon *Psalms* 101st, &c. to 107. and the Exposition of the 119th. Ed. *Eng. v. 1. p. 92.*

Upon the words of *Psal. 75. Vovete & Reddite*, &c. v. 7. Ed. *Eng. p. 260.*

An Homily upon these words of *Psal. 38. Man disquieteth himself in vain*, Ed. *Eng. v. 7. p. 508. Ed. P. v. 6. p. 114.*

An Homily upon these words of *Psal. 121st. Fiat pax in virtute tua*, &c. Ed. *L. v. 1. p. 483.*

An Homily upon *Psal. 92. Dominus regnavit*, &c. v. 5. Ed. *Eton. p. 680.*

An Homily upon these words of the 92. *Psal. Elevaverunt flumina*, &c. *Eng. Ed. v. 7. p. 680.*

Upon the other words of *Psal. 94. Venite*, &c. *ibid. p. 561.*

Upon *Psal. 139. Eripe me Domine*, &c. p. 347. *ibid.*

A TABLE of all the Ecclesiastical Writers, &c.

Upon the Books of Wisdom.

Spurious.

Upon these words of the Third Chap. of *Wisdom*, *They seemed as dead to the eyes of Fools*—Ed. L. v. 1. p. 555.

Upon the Prophets.

Genuine Books.

A Sermon of the obscurity of Prophecies, Ed. En. v. 6. p. 649. Ed. P. v. 3. p. 799.

A Sermon of the obscurity of the Old Testament, Ed. En. v. 6. p. 658. P. v. 3. p. 813.

A Commentary upon the first seven Ch. of *Isai*, Ed. En. v. 5. p. 100. P. v. 3. p. 554. &c.

Five Homilies upon the 6th. Chapter of *Isaiab*, Ed. En. v. 5. p. 127, &c. to 155. Ed. P. v. 3. p. 723. to 762.

An Homily upon the Seraphim, upon a passage of the 45. Chap. of *Isaiab*, v. 7. Ed. En. v. 5. p. 155. and 160. P. v. 3. p. 763. 776.

An Homily upon *Jeremiah*, Ch. 10. v. 23. Ed. En. v. 5. p. 168. P. v. 3. p. 789.

Books Spurious.

A Sermon upon these words of *Is.* ch. 1. *If you will hear me, ye shall eat the good things of the Earth*, Ed. L. v. 1. p. 598.

A Sermon upon *Isai*. Chap. 42. *Sing unto the Lord*, Ed. L. v. 1. p. 614.

An Homily upon the Seals of the Books spoken of, *Isai*. chap. 46. v. 3. Ed. Eng. v. 5. p. 689. P. v. 6. p. 138.

A Sermon upon *Isai*. Ch. 62. of the Coming of Jesus Christ. Ed. L. v. 1. p. 615.

An Homily upon *Jerem*. Ed. L. v. 1. p. 615.

A Greek Homily upon *Susanna*, Ed. Eng. v. 5. p. 703. Ed. P. v. 6. p. 141.

A Latin Sermon of *Susanna*, Ed. L. v. 1. p. 617.

An Homily of the three Young Men in the fiery furnace of *Babylon*, Ed. En. v. 5. p. 698. P. v. 5. p. 148.

Homilies upon these words of the 6th. chap. of *Zachar*. *Ecce vir oriens*, Ed. L. p. 619.

Homilies upon whole Books of the New Testament.

Genuine Books.

Fourscore and Ten Homilies upon St. *Matthew*, Ed. En. v. 2. from p. 1. to 555. Ed. P. v. 1. in N. T.

Eighty seven Homilies upon St. *John*, v. 2. Ed. En. p. 555. v. 2. Ed. P. in N. T.

Fifty and four Homilies upon the *Acts*, Ed. En. v. 4. p. 607.

Thirty two Homilies upon the Epistle to the *Romans*, Ed. En. v. 3. p. 1. Ed. P. v. 3. in N. T.

Forty four Homilies upon the First Epistle to the *Corinthians* with a Preface, and Thirty upon the Second, Ed. En. v. 3. 243. Ed. P. v. 5. in N. T.

A Commentary upon the Epistle to the *Galatians*, Ed. En. v. 3. p. 763. Ed. P. v. 5. in N. T. p. 776.

Four and twenty Homilies upon the Epistle to the *Ephesians*, Ed. En. v. 3. p. 763. Ed. P. v. 5. in N. T. p. 864.

Fifteen Homilies upon the Epistle to the *Philippians*, Ed. En. v. 4. p. 1. Ed. P. in N. T. v. 6. p. 1.

Twelve Homilies upon the Epistle to the *Colossians*, Ed. En. v. 4. p. 89. Ed. P. v. 5. in N. T. p. 147.

Eighteen Homilies upon 1 *Thess*. and Five upon the Second, Ed. En. v. 4. p. 161. Ed. P. v. 6. in N. T. p. 262.

Eighteen Homilies upon 1 *Tim*. with a Preface, and Ten upon the Second, Ed. *Eton*. v. 4. p. 249. Ed. P. in N. T. v. 6. p. 402.

Six Homilies upon the Epistle to *Titus*, Ed. En. v. 4. p. 381. Ed. P. in N. T. v. 6. p. 619.

Three Homilies upon the Epistle to *Philemon*, Ed. En. v. 4. p. 411. Ed. P. in N. T. v. 6. p. 770.

Four and thirty Homilies upon the Epistle to the *Hebrews*, Ed. *Eton*. v. 4. p. 427.

Ed. P. in N. T. v. 6. p. 692. which are said to have been Collected after his Death, by a Presbyter of his Acquaintance.

Books Spurious.

An imperfect Commentary upon St. *Matth*. Ed. P. v. 2. in N. T. from p. 3. to 196.

Seven and twenty Latin Homilies upon St. *Matth*. whereof the 13th. and 17th. are among St. *Chrysologus's* Works, Ed. L. v. 2. p. 465, &c. to p. 502.

Fourteen Homilies in Latin upon St. *Mark*, *ibid*. from p. 513. to p. 551.

Six Homilies upon the Gospel of St. *Luke*, p. 519. 529. and that of *Zaccheus*, p. 551.

Five Homilies upon St. *John*, p. 164, &c.

Distinct Sermons upon particular Texts of the New Testament.

Genuine Books.

A Sermon upon the Man that was sick of the *Palsy*, spoken of in St. *Matth*. ch. 9. vol. 5. Ed. P. p. 814.

An Homily upon St. *Matth*. ch. 13. v. 5. *Enter in at the strait gate*, Ed. Eng. v. 5. p. 175. Ed. P. v. 5. p. 125.

An Homily upon the Parable of the Servant who owed Ten thousand Talents, *Matth*. ch. 18. Ed. En. v. 5. p. 196. Ed. P. v. 5. p. 1.

An Homily upon St. *Matth*. ch. 26. v. 39. *Father, if it be possible, &c.* Ed. Eng. v. 5. p. 203. Ed. P. v. 5. p. 114.

Five Sermons upon the Parable of *Dives* and *Lazarus*, *Luke* 16. Ed. Eng. v. 5. p. 196. 220. 234. 242. 253. Ed. P. v. 5. p. 18, &c.

An Homily upon the History of the impotent Man, related, *John* ch. 5. v. 3. Ed. Eng. v. 5. p. 264. Ed. P. v. 5. p. 102.

An Homily of the Usefulness of reading the Holy Scripture upon the beginning of the *Acts*, Ed. Eng. v. 8. p. 111. P. v. 5. p. 582.

An Homily upon the Title to the *Acts*, Ed. Eng. v. 5. p. 274. P. v. 5. p. 151.

An Homily why the Book of the *Acts* is read in the time of Pentecost, Ed. P. v. 5. p. 831.

An Homily upon St. *Paul's* Conversion, and changing of his Name, Ed. Eng. v. 5. p. 282. P. v. 5. p. 164.

An Homily upon the beginning of ch. 9. of the *Acts*, Ed. Eng. v. 8. p. 60. P. v. 5. p. 544.

An Homily upon the Inscription of the Altar at Athens, *To the unknown God*, *Acts* ch. 17. Ed. Eng. v. 6. p. 722. P. v. 5. p. 556.

An Homily upon changing the Name of *Saul* into that of *Paul*, Ed. P. v. 5. p. 850.

An Homily upon *Rom*. 5. of glorying in Tribulations, Ed. Eng. v. 5. p. 292. P. v. 5. p. 180.

An Homily upon these words, *Rom*. 8. *All things work together for good to those that love God*, &c. Ed. Eng. v. 5. p. 299. P. v. 5. p. 192.

An Homily upon the words ch. 12. of the *Rom*. *If your Enemy hunger*, Ed. *Eton*. v. 5. p. 304. P. v. 5. p. 199.

Two Homilies upon *Rom*. ch. 16. *Salute Priscilla*, &c. Ed. *Eton*. v. 5. p. 314. and 321. P. v. 5. p. 216. and 226.

An Homily upon the beginning of 1 *Cor*. ch. 1. Ed. Eng. v. 8. 111. P. v. 5. p. 568.

An Homily upon these words, ch. 7. 1 *Cor*. *Let every one have his Wife*, &c. Ed. *Eton*. v. 5. p. 330. Ed. P. v. 5. p. 240.

An Homily upon chap. 7. 1 *Cor*. about the Bill of Divorce, Ed. Eng. v. 5. p. 337. Ed. P. v. 5. p. 251.

An Homily upon these words, ch. 10. 1 *Cor*. *I would not, Brethren, that ye should be ignorant*, &c. Ed. Eng. v. 5. p. 343. Ed. P. v. 5. p. 260.

An Homily upon these words, ch. 11. 1 *Cor*. *It is convenient that there be Heresies*, Ed. *Eton*. v. 5. p. 362. Ed. P. v. 5. p. 273.

Three Homilies upon 2 *Cor*. ch. 4. *Having the same Spirit of Faith*, Ed. Eng. v. 5. p. 368. P. v. 5. p. 296.

An Homily upon these words, ch. 11. 2 *Cor*. *Would to God you would bear with my folly a little*, Ed. Eng. v. 5. p. 392. P. v. 5. p. 332.

An Homily upon these words, ch. 2. *Gal*. *I withstood him to his face*, Ed. Eng. v. 5. p. 398. P. v. 5. p. 705.

An Homily upon these words, ch. 1. to the *Philipp*. Whether Christ be preached under a pretence, or in truth, &c. Ed. Eng. v. 5. p. 410. P. v. 5. p. 343.

An Homily upon that ch. 4. 1 *Thess*. *Concerning the dead*, Ed. Eng. v. 5. p. 418. P. v. 5. p. 375.

An Homily upon these words, 1 *Tim*. chap. 5. *Let a Widow be chosen above sixty years*, &c. Ed. Eng. v. 5. p. 425. P. v. 5. p. 387.

Books Spurious.

A Sermon upon *Herod* and the Innocents, *Matth*. ch. 2. Ed. *Eton*. vol. 7. p. 318.

A Sermon upon these words of the Devil to Jesus Christ, *If thou beest the Son of God cast thy self down*; which is attributed to St. *Ephrem* in some Manuscripts, Ed. Eng. v. 7. p. 301.

A Sermon upon these words, *Matth*. ch. 6. *Take heed ye do not your Alms before men*, &c. Ed. Eng. v. 7. p. 486.

A Sermon upon St. *Matth*. ch. 7. v. 14, and 15. and upon the Lord's Prayer, Ed. Eng. v. 5. p. 183. Ed. P. v. 5. p. 137.

A Sermon upon these words of Jesus Christ, in St. *Matth*. ch. 6. *See that you do not your Alms before men*, &c. Ed. Eng. v. 7. p. 488. Ed. P. v. 6. p. 523.

A Sermon upon the Woman that had an issue of Blood, *Matth*. ch. 9. Ed. Eng. v. 5. p. 816. Ed. P. v. 6. p. 533.

A Sermon upon these words of St. *Matth*. ch. 13. *The Jews consulted together*, Ed. Eng. v. 7. p. 752. Ed. P. v. 6. p. 385.

Three Sermons upon the Transfiguration, *Matth*. ch. 17. Ed. Eng. v. 7. p. 332. 339. 345.

A Sermon upon the Woman of *Cana*, Ed. Eng. v. 5. p. 771. Ed. P. v. 6. p. 295.

A Sermon upon the Parable of an Householder and his Workmen, *Matth*. 20. Ed. Eng. v. 5. p. 508. Ed. P. v. 6. p. 539.

A Sermon upon the withered Fig-tree, Ed. Eng. v. 7. p. 252. Ed. P. v. 6. p. 552.

A Sermon upon these words of Jesus Christ, *Matth*. ch. 18. *Whosoever ye shall bind on earth*, &c. Ed. Eng. v. 7. p. 268.

An Homily upon *Matth*. ch. 21. *By what authority do ye*, &c. published by *Cotelerius*.

A Sermon upon the Ten foolish Virgins, *Matth*. 25. Ed. Eng. v. 7. p. 554. Ed. P. v. 6. p. 589.

A Sermon upon St. *Peter's* denial, *Matth*. ch. 26. Ed. Eng. v. 7. p. 275. Ed. P. v. 6. p. 626.

An Homily upon these words, *Matth*. 26. *The Pharisees consulted together to destroy Jesus*, Ed. Eng. v. 7. p. 326.

Homilies upon the Women that brought Spices to the Sepulchre of Jesus Christ, Ed. *Eton*. v. 5. p. 740.

A Sermon upon these words of St. *Luke*, *Cæsar Augustus made a Decree that all the World should be taxed*. Ed. *Eton*. v. 5. p. 715. Ed. P. v. 6. p. 503.

A Sermon upon *Zacharias's* Vision, and *Elizabeth's* Conception, Ed. *Eton*. v. 7. p. 340. Ed. v. 6. p. 412.

An Homily upon the Centurion, v. 7. Ed. *Eton*. p. 403.

An Homily upon the resurrection of the Widow's Son at *Naim*, Ed. *Eton*. v. 7. p. 439.

A Sermon upon the Publican Woman, whose repentance is recorded in St. *Luke* ch. 7. Ed. Eng. v. 7. p. 440. Ed. P. v. 6. p. 395.

An Homily upon the parable of Seeds, *Luke* 8. Ed. Eng. v. 7. p. 409.

An Homily of the Pharisee and the Banquet, *Luke* 11. Ed. En. v. 7. p. 280. Ed. P. v. 6. p. 560.

Two other Sermons upon the same Subject, Ed. Eng. v. 7. p. 357. and 376.

A TABLE of all the Ecclesiastical Writers &c.

Two Sermons upon the Parable of a man fallen among Thieves, *Luke* 10. Ed. Eng. v. 7. p. 387. and 506.

An Homily upon these words, *Luke* 12. *I came to bring War, &c.* Ed. Eng. v. 7. p. 478.

An Homily upon the Groat, *Luke* 15. Ed. *Eton*. v. 7. p. 418.

An Homily of the Prodigal Son, Ed. Eng. v. 7. p. 539. Ed. P. v. 6. p. 369.

An Homily upon the Parable of *Lazarus* and *Dives*, *Luke* 16. Ed. Eng. v. 5. p. 728. Ed. P. v. 6. p. 564.

A Sermon upon the Parable of the unjust Steward, *Luke* 16. Ed. Eng. v. 7. p. 433.

An Homily of the Publican and the Pharisee, *Luke* 18. Ed. Eng. v. 7. p. 233. Ed. P. v. 6. p. 569.

Another Sermon upon the same Subject, Ed. Eng. v. 7. p. 462.

An Homily upon *Zaccheus*, Ed. *Eton*. v. 7. p. 403.

An Homily of the Blind Man and *Zaccheus*, *Luke* 18. Ed. Eng. v. 5. p. 731. Ed. P. v. 6. p. 675.

An Homily upon the first words of *St. John's Gospel*; *In the beginning was the Word*, Ed. Eng. v. 5. p. 745. Ed. P. v. 6. p. 235.

A Sermon upon the Marriage in *Cana of Galilee*, *John* ch. 2. Ed. Eng. v. 7. p. 284. Ed. P. v. 6. p. 256.

An Homily upon *John*, ch. 11. v. 47. *The Jews assembled their Council*, Ed. Eng. v. 7. p. 532.

An Homily upon what *Jesus Christ* saith of the Sheperd, *John* ch. 10. Ed. Eng. v. 5. p. 984. Ed. P. v. 6. p. 265.

An Homily upon *Christ's Coming* to *Jerusalem*, Ed. Eng. v. 7. p. 369.

A Sermon upon *Lazarus's Resurrection* in *John*, ch. 11. Ed. Eng. v. 5. p. 270. Ed. P. v. 5. p. 146.

Four Homilies upon the same Subject, Ed. Eng. v. 7. p. 320. 524. 528. 530.

An Homily upon the Woman of *Samarita*, *John* 4. Ed. Eng. v. 7. p. 42. P. v. 6. p. 409.

Another Homily upon the same Subject, Ed. Eng. v. 7. p. 374.

An Homily of the man sick of a Palsie, *John* 5. Ed. Eng. v. 7. p. 414.

An Homily of the Man born Blind, Ed. Eng. v. 5. p. 761. P. v. 6. p. 432.

A Sermon upon these words of *St. John*, ch. 7. v. 24. *Judge not according to outward appearance*, Ed. Eng. v. 7. p. 272.

An Homily upon these words *Romans*, ch. 7. v. 15. *The good that I would I do not*, &c. Ed. *Eton*. v. 5. p. 789.

An Homily upon these words, 2 *Cor.* ch. 12. *My grace is sufficient*, Ed. *Eton*. v. 5. p. 799. P. v. 6. p. 340.

An Homily upon these words of the Epistle to the *Hebrews*, *If we sin wilfully, there remaineth no more Oblation*, &c. Ed. Eng. v. 5. p. 772. It is a Fragment of the 20th. and 15th. Homilies upon the Epistle to the *Hebrews*.

Sermons upon some Points of Doctrine.

Genuine Books.

SIX sermons against the *Jews*, Ed. Eng. v. 6. p. 312, &c. P. v. 1. p. 385, &c. An Homily of the Resurrection of the Dead, Ed. Eng. v. 6. p. 703. Ed. P. v. 5. p. 440.

Sermons concerning the Pleasures of another Life, Ed. *Eton*. v. 8. p. 71. P. v. 5. p. 647.

Five sermons of the incomprehensible Nature of God against the *Anomians*, Preached at *Antioch*, Ed. *Eton*. v. 6. p. 389. &c. Ed. P. v. 1. p. 294.

A Sixth, Preached at *Constantinople*, Ed. *Eton*. v. 6. p. 434. P. v. 1. p. 698.

A Sermon of *Consubstantiality*, Ed. Eng. v. 6. p. 425. Ed. P. v. 1. p. 360.

A Sermon concerning the Request of the Mother of *Zebedee's Children*, Ed. Eng. v. 5. p. 206. P. v. 1. p. 374.

An Homily concerning the Prayers of *Jesus Christ*, Ed. Eng. v. 6. p. 714. P. v. 5. p. 595.

Two Sermons; One against those who affirm, that the Devil rules things here below; and the other against such as ask, Why God did not destroy him? Ed. Eng. v. 6. p. 680, and 690. P. v. 1. p. 285, and v. 5. p. 689.

Books Spurious.

A Discourse upon the Apostles Creed, Ed. *Eton*. vol. 5. p. 287.

A Sermon to Catechumens, Ed. Eng. v. 6. p. 971.

A Sermon directed to the Neophytes, *ibid.*

Another Sermon to those that are to be baptized, *ibid.* p. 851.

A Discourse of the Trinity, Ed. Eng. v. 6. p. 955. P. v. 6. p. 189.

A Sermon of the Holy Ghost, Ed. Eng. v. 6. p. 729. P. v. 6. p. 204.

An Homily to prove that there is but one Law-giver, in the Old and New Covenant. Ed. A. v. 5. p. 622. P. v. 6. p. 1.

Five Homilies of Providence and Destiny, Ed. Eng. v. 6. p. 563.

A Sermon concerning Faith, and the Law of Nature, Ed. Eng. v. 6. p. 837. P. v. 6. p. 177.

A Sermon against Hereticks, Ed. Eng. v. 6. p. 979.

A Latin Sermon upon the Assembly of Angels Ed. A. v. 5. p. 997.

Sermons upon several Subjects.

Genuine Books.

AN Homily when he was designed Priest, Ed. *Eton*, v. 6. p. 443. P. v. 4. p. 834.

One and twenty Homilies of Statues, Ed. *Eton*, v. 6. p. 447, &c. P. v. 1. p. 1. &c. to these must be joyned the 22d. concerning Enmity, which followeth in both Editions.

Sermons against the Superstition of *New-years-day*, Ed. Eng. v. 5. p. 355. P. v. 1. p. 264.

An Homily of Baptism to those who are to be baptized, Ed. *Eton*, v. 6. p. 851. P. v. 1. p. 705.

The first Discourse upon *Entropius*, Ed. Eng. v. 8. p. 67. P. v. 3. p. 666.

One Sermon before he was Banished, and another after his Return, Ed. P. v. p. 4. p. 842. and 848. *Eton*, v. 7. p. 941. and 943.

A Sermon in Commendation of *Diodorus*, published by *Bigotius*.

A Sermon after his Return out of *Asia*, Ed. Eng. v. 7. p. 944.

A Sermon concerning his Reconciliation with *Severianus*, Ed. *Eton*, v. 7. p. 947, and 948.

A Sermon after the withdrawing of *Gaius*, v. 5. Ed. P. p. 895. Ed. Eng. v. 7. p. 936.

Two Sermons after his Return from Exile, v. 5. Ed. P. p. 91.

Books Spurious.

Fifty nine Homilies upon several Subjects, which follow after those of Statues. Collections out of several Passages of *St. Chrysostome*, Ed. L. v. 5. p. 75. ad. p. 188 v. 5.

A Sermon concerning false Prophets Ed. *Eton*, v. 7. p. 41. P. v. 6. p. 473.

A Sermon upon the beginning of the Year, v. 5. Ed. P. p. 820.

A Discourse of the *Circus*, Ed. Eng. v. 6. p. 974. P. v. 6. p. 489.

Against those that fell asleep upon *Whitsunday*, Ed. Eng. v. 6. p. 858.

A Sermon upon the Drought that was among the Inhabitants of *Theophania*, Ed. A. v. 7. p. 352.

Moral Sermons.

Genuine Books.

AN Homily of Penance, Ed. *Eton*, v. 7. p. 943.

The first Homily intituled in the *Eaton* Ed. of *Fasting*, v. 6. p. 824, P. v. 1. p. 579.

The 2d. and 3d. are lost.

The 4th. Ed. Eng. v. 6. p. 798. P. v. 1. p. 588.

The 5th. Ed. Eng. v. 6. p. 769. P. v. 1. p. 596.

The 6th. Ed. Eng. v. 6. p. 78. P. v. 4. p. 487.

The 7th. is lost.

The 8th. is the 2d. of *Fasting* in the English Ed. v. 6. p. 830. Ed. P. v. 1. p. 612.

The 9th. Ed. Eng. v. 6. p. 779. P. v. 5. p. 887.

The 10th. Ed. Eng. v. 6. p. 763. P. v. 1. p. 623.

The 11th. Ed. Eng. v. 6. p. 693. P. v. 5. p. 632.

There is another Sermon concerning the Conduct of Life, which is intituled, *Of Penance*, Ed. *Eton*, v. 6. p. 804. which was Printed more exact by *F. Combefis*, with a Translation at *Paris*, in 1645.

The Sermon concerning *Anathema's*, Ed. Eng. v. 6. p. 439. Ed. P. v. 1. p. 803.

A Discourse of Repentance, and of the Eucharist, Ed. Eng. v. 6. p. 790. Ed. P. v. 5. p. 488.

Two Discourses of Prayer, Ed. A. v. 6. p. 754. Ed. P. v. 1. p. 145.

Two Sermons of Alms-deeds, and Hospitality, Ed. Eng. v. 5. p. 113; and 123. Ed. P. v. 3. p. 689, and 712.

Another Sermon of Alms, Ed. *Eton*, v. 6. p. 816. Ed. P. v. 6. p. 283.

A Sermon against Gluttony, falsely intituled, *The 6th. Discourse*, concerning Providence, Ed. *Eton*, v. 6. p. 879. P. v. 1. p. 740.

A Sermon against Laziness, Ed. *Eton*, v. 6. p. 844. Ed. P. v. 2. p. 882.

A Discourse of Meekness, Ed. *Eton*, v. 6. p. 740. P. v. 5. p. 538.

A Sermon concerning the Choice of a Wife, Ed. *Eton*, v. 8. p. 80. P. v. 5. p. 355.

Two Homilies against those that fast at *Easter*, and with the *Jews*, Ed. *Eton*, v. 6. p. 366, and 377. P. v. 5. p. 608, and 630.

A Homily against Despair, Ed. *Eton*, v. 8. p. 75. P. v. 5. p. 654.

A Sermon against discovering our Brethrens Faults, Ed. Eng. v. 6. p. 695. P. v. 5. p. 662.

A Sermon shewing that we should not preach to please, Ed. Eng. v. 8. p. 93. P. v. 5. p. 674.

Books Spurious.

Three Sermons of Penance, Ed. *Eton*, v. 6. p. 905.

Another Sermon of Penance, Ed. Eng. v. 7. p. 282.

An Homily of Repentance and Continency, by *John the Faster*, Ed. *Eton*, v. 7. p. 641. P. v. 1. p. 809.

A Sermon of Prayer, Ed. Eng. v. 7. p. 476.

An Homily against Hypocrisy, Ed. *Eton*, v. 7. p. 297. P. v. 6. p. 529.

A Sermon of Fasting, Ed. Eng. v. 7. p. 428.

A Sermon of Fasting, and of Alms-giving, Ed. Eng. v. 6. p. 883. P. v. 6. p. 635.

Several Sermons of Fasting, Ed. Eng. v. 7. p. 428. p. 466. p. 469. p. 470. p. 509. p. 510.

A Sermon of Alms-deeds, Ed. Eng. v. 7. p. 520.

Several Homilies about Providence, Riches, and Poverty, Ed. L. v. 5: from p. 582. to p. 598.

A Sermon against Swearing, *ibid.* p. 599.

A Sermon against those that live in Pleasures, *ibid.* p. 600 and 601.

That none shall mourn excessively for the Dead, Ed. Eng. v. 6. p. 943.

A Sermon of Faith, Hope, and Charity. Ed. Eng. v. 7. p. 288. 293. 295. 299. 522.

Spiritual Admonitions, Ed. *Eton*, v. 7. p. 481.

Two Homilies of spiritual Warfare, Ed. L. v. 5. p. 294, and 296.

A Sermon of Discipline, *ibid.* p. 297.

A Sermon of Virtue, *ibid.* p. 298.

A Sermon to shew that we should be more careful of the Salvation of the Soul, than of the Health of the Body, Ed. Eng. v. 6. p. 893.

A Sermon of the Salvation of the Soul, *ibid.* v. 6. p. 968.

A TABLE of all the Ecclesiastical Writers, &c.

A Sermon of Patience, &c. Ed. Eng. v. 7. p. 435.
 A Sermon to prove that a Disciple of Jesus Christ must be meek, Ed. Eng. v. 6. p. 903. P. v. 6. p. 468.
 Sermons of Charity and Meekness, Ed. Eng. v. 6. p. 742. 750.
 Other Moral Sermons, which are Collections out of St. *Chrysostome*, *ibid.* v. 5. p. 313. to 375.
 A Sermon to shew, That whosoever hath received any Gift of God, ought to impart the same to others, Ed. Eng. v. 7. p. 42.
 A Sermon against those that accuse Priests of living at ease, taken out of St. *Chrysostome's* Homilies, out of the 9th. upon the Ep. to the *Philip*. and out of the Homilies, upon the Ep. to *Tim.* and to *Titus*, Ed. *Eton*, v. 6. p. 896.
 A Discourse against those that abused Virgins Consecrated to God, En. Eng. v. 6. p. 976.

Sermons upon Festival Days.

Genuine Books.

AN Homily upon *Christmas*, Ed. *Eton*, v. 5. p. 51. 1. P. v. 5. p. 417.
 A Sermon of Jesus Christ's Nativity, Ed. *Eton*, v. 5. p. 846. P. v. 6. p. 493.
 An Homily of Christ's Baptism, Ed. Eng. v. 5. p. 523. P. v. 1. p. 275.
 A Sermon upon the Holy Week, Ed. Eng. v. 5. p. 540. P. v. 3. p. 712.
 An Homily about *Judas's* Treason, Preached upon Holy *Thursday*, Ed. A. v. 5. p. 547. P. v. 5. p. 406.
 An Homily upon Christ's Passion, Ed. *Eton*, v. 5. p. 663. P. v. 5. p. 431.
 An Homily concerning the Cross and the Thief, Ed. *Eton*, v. 5. p. 567. P. v. 1. p. 437.
 An Homily of Christ's Resurrection, Ed. Eng. v. 5. p. 581. P. v. 5. p. 447.
 A Sermon upon *Easter*, Ed. Eng. v. 5. p. 885. P. v. 6. p. 641.
 A Sermon upon the Ascension, Ed. Eng. v. 5. p. 595. P. v. 5. p. 457.
 Four Sermons upon the Ascension, P. v. 6. p. 448, &c.
 Two Sermons upon *Pentecost*, Ed. *Eton*, v. 5. p. 602. and 611. P. v. 5. p. 468. and 481.

Spurious Books.

An Homily upon the Annunciation, Ed. Eng. v. 5. p. 889. P. v. 6. p. 350.
 Sermons upon the same Subject, Ed. Eng. v. 7. p. 515. 237. 247.
 A Sermon upon *Christmas*, v. 5. Edit. Eng. p. 845.
 Three other Sermons upon the same Festival, Ed. Eng. v. 7. p. 307. 367. 400.
 Two Sermons upon the Theophany, Ed. Eng. v. 7. p. 350. and p. 388. P. v. 6. p. 252. and p. 361.
 An Homily of Circumcision, and concerning *Simon*, Ed. Eng. v. 5. p. 872. P. v. 6. p. 245.
 A Sermon upon the Epiphany, which is also attributed to St. *Gregory Thaumaturgus*, Ed. Eng. v. 7. p. 657.
 An Homily upon *Mid-Lent*, Ed. Eng. v. 5. p. 876.
 An Homily of *Judas* his Treason, Ed. Eng. v. 5. p. 893.
 An Homily upon *Good-Friday*, Ed. Eng. v. 5. p. 906. P. v. 6. p. 403.
 An Homily upon the Good Thief, Ed. Eng. v. 5. p. 910.
 A Sermon upon the Passion, Ed. Eng. v. 7. p. 459.
 A Sermon concerning the Cross, Ed. Eng. v. 7. p. 502. P. v. 6. p. 288.
 A second Sermon upon the same Subject, Ed. Eng. v. 5. p. 868. P. v. 6. p. 611.
 A third Sermon, Ed. Eng. v. 7. p. 864. P. v. 6. p. 620.
 A fourth, about the Worship of the Cross, Ed. Eng. v. 7. p. 493. P. v. 6. p. 611.
 A Sermon of the Exaltation of the Cross, Ed. Eng. v. 7. p. 661. written by *Pantaleon* the Monk.

An Homily upon *Palm-Sunday*, Ed. Eng. v. 5. p. 882.
 A Sermon of the Resurrection, Ed. Eng. v. 5. p. 592. P. v. 6. p. 442.
 Another Sermon upon Christ's Resurrection, Ed. Eng. v. 7. p. 264. 506.
 An Homily upon *Easter*, v. 5. Ed. *Eton*, p. 148.
 Seven Discourses upon the Fast of *Easter*, Ed. Eng. v. 5. p. 977.
 Sermons upon Ascension and *Whitsunday*, *ibid.*
 Sermons upon Ascension, Ed. *Eton*, v. 7. p. 330. p. 424. p. 466.
 An Homily on *Whitsunday*, Ed. *Eton*, v. 5. p. 976. P. v. 6. p. 227.
 An Homily between *Easter* and *Whitsunday*, Ed. *Eton*, v. 7. p. 372.
 An Homily upon the Feast of *Pentecost*, Ed. *Eton*, v. 7. p. 582.
 An Homily on Christ's second Coming, Ed. *Eton*, v. 5. p. 782. P. v. 6. p. 651.

Sermons upon the Saints.

Genuine Books.

A Panegyrick upon all the Saints, Ed. Eng. v. 5. p. 618. P. v. 5. p. 685.
 A Panegyrick upon all the holy Martyrs, Ed. Eng. v. 5. p. 614. P. v. 1. p. 792.
 An Homily concerning the Martyrs, Ed. P. v. 5. p. 860.
 A Fragment of an Homily in praise of *Abraham*, Ed. Eng. v. 5. p. 653. P. v. 1. p. 799.
 Three Homilies upon the *Maccabees*, and their Mother, Ed. Eng. v. 5. p. 640. 633. 637. P. v. 1. p. 516. 552. 556.
 A Discourse of St. *Peter* and *Elias*, Ed. Eng. v. 8. p. 18. P. v. 1. p. 758.
 Seven Homilies in praise of St. *Paul*, Ed. *Eton*, v. 8. p. 33. P. v. 5. p. 492.
 A Panegyrick upon St. *Ignatius*, Ed. *Eton*, v. 5. p. 498. P. v. 1. p. 508.
 A Panegyrick upon St. *Meletius* Bishop of *Antioch*, Ed. Eng. v. 5. p. 537. P. v. 1. p. 323.
 A Panegyrick upon St. *Babylas*, Ed. Eng. v. 5. p. 438. P. v. 1. p. 641.
 A Panegyrick upon St. *Philogonius*, Ed. Eng. v. 5. p. 505. P. v. 1. p. 551.
 A Panegyrick upon St. *Eustathius*, Ed. Eng. v. 5. p. 628. P. v. 1. p. 571.
 A Sermon upon the S. S. *Domnica*, *Benenice* & *Prosdice*, Ed. *Eton*, v. 5. p. 473. P. v. 1. p. 557.
 An Homily upon St. *Pelagia*, Ed. *Eton*, v. 5. p. 482. P. v. 1. p. 491.
 A Sermon upon St. *Romanus* Martyr of *Antioch*, Ed. *Eton*, v. 5. p. 488. P. v. 1. p. 508.
 A Sermon upon St. *Barlaam*, Ed. Eng. v. 5. p. 493. P. v. 1. p. 785.
 A Sermon upon S. S. *Juveninus*. and *Maximus* Martyrs, Ed. Eng. v. 5. p. 533. P. v. 1. p. 485.
 A Panegyrick upon St. *Lucian* Martyr, Ed. Eng. v. 5. p. 529. P. v. 1. p. 530.
 A Panegyrick upon *Julian* Martyr, Ed. Eng. v. 5. p. 621. P. v. p. 535.
 An Homily upon the *Egyptian* Martyrs, Ed. Eng. v. 5. p. 519. P. v. 1. p. 770.
 A Panegyrick upon S. *Phocas*, Ed. Eng. v. 5. p. 826. P. v. 1. p. 775.
 Panegyrick upon St. *Thecla*, Ed. Eng. v. 5. p. 943. P. v. 1. p. 785.
 An Homily upon St. *Bassus*, Ed. P. v. 5. p. 869.
 A Panegyrick upon St. *Drosis*, Ed. P. v. 5. p. 877.

Books Spurious.

A Sermon concerning *Joseph* and *Chastity*, Ed. *Eton*, v. 5. p. 656. P. v. 6. p. 134.
 A Discourse about *Elias* the Prophet, Ed. *Eton*, v. 5. p. 672. P. v. 6. p. 128.
 Upon St. *John's* Conception, Ed. Eng. v. 5. p. 831. P. v. 6. p. 516.
 A Sermon upon St. *John*, Ed. Eng. v. 7. p. 531. P. v. 6. p. 311.
 Two Sermons upon St. *John the Baptist* and *Herodias*, Ed. Eng. v. 7. p. 545. and 549. P. v. 6. p. 281. 379.

Two other Sermons upon St. *John*, Ed. Eng. v. 7. p. 531. and 533.
 A Sermon upon the Twelve Apostles, Ed. Eng. v. 5. p. 995. P. v. 6. p. 320.
 An Homily upon St. *Peter* and St. *Paul*, Ed. Eng. v. 5. p. 995. P. v. 6. p. 315.
 A Sermon of St. *Thomas*, Ed. Eng. v. 5. p. 837. P. v. 5. p. 324.
 Another Sermon upon St. *Thomas*, Ed. Eng. v. 7. p. 575.
 A Sermon upon St. *Stephen*, Ed. Eng. v. 5. p. 864. P. v. 6. p. 328.
 Another Sermon upon the same, Ed. Eng. v. 9. p. 871.
 Three others Ed. Eng. v. 7. p. 579.
 A Panegyrick upon St. *John the Evangelist*, Ed. P. v. 6. p. 605.
 Two other Sermons upon St. *John the Evangelist*, Ed. Eng. v. 7. p. 342. 344.
 A second Sermon upon St. *Romanus*, Ed. Eng. v. 5. p. 840. P. v. 1. p. 546.

St. Chrysostome's Treatises.

Genuine Books.

A Book against the Gentiles, Ed. Eng. v. 5. p. 442. P. v. 1. p. 647.
 A Writing against Jews and Gentiles, to prove that Jesus Christ is God, Ed. A. v. 6. p. 622. P. v. 5. p. 725.
 A Treatise against those who find fault with a Monastick Life, Ed. *Eton*, v. 6. p. 161. P. v. 4. p. 355.
 A Comparison betwixt a Monk and a King, Ed. *Eton*, v. 7. p. 230. P. v. 4. p. 449.
 A Treatise against such as will be scandalized without a cause, Ed. Eng. v. 7. p. 1. P. v. 5. p. 756.
 Two Discourses to *Theodorus*, the second ought to be placed first, Ed. Eng. v. 6. p. 55. P. v. 4. p. 545.
 Six Books of the Priesthood, Ed. Eng. v. 6. p. 1. P. v. 4. p. 1.
 A Treatise of Compunction of heart to *Demetrius*, Ed. *Eton*, v. 6. p. 138. P. v. 4. p. 98.
 Two Books of Compunction of heart to *Stelechius*, Ed. *Eton*, v. 6. p. 151. P. v. 4. p. 121.
 Three Books of Divine Providence to *Stagirtus*, Ed. Eng. v. 6. p. 84. P. v. 4. p. 1. 7.
 A Treatise of Virginitie, Ed. Eng. v. 6. p. 244. P. v. 4. p. 275.
 Two Discourses against Womens dwelling with Clergymen, Ed. Eng. v. 6. p. 214. and 230. P. v. 4. p. 225. and 247.
 Another Discourse shewing, That a Clergyman ought not to use jesting, Ed. Eng. v. 6. p. 963. P. v. 6. p. 594.
 Two Discourses to a Young Widow, Ed. Eng. v. 6. p. 296. and 304. P. v. 4. p. 456. and 469.
 A Treatise to shew that no man can be offended but by himself, Edit. Eng. v. 7. p. 36. P. v. 4. p. 498.
 Two Letters to Pope *Innocent*, Ed. P. v. 4. p. 593. and 599.
 A Letter concerning his Persecution to the Priests and Bishops cast into Prison, Ed. P. p. 600.
 Two hundred forty two Letters to *Olympias* and others, Ed. Eng. v. 7. p. 51. to p. 205. P. v. 4. p. 603, &c. to p. 834.
 A Letter to *Casarius* a Monk, Printed by it self;

Spurious Books.

Liturgy, Ed. *Eton*, v. 6. p. 983. P. v. 4. p. 522.
 Ed. Eng. and *Eton*, signifies Sir *Henry Savile's* Edition in Greek; P. is *Paris* Edition in Greek and Latin; L. is the *Lyons* Edition, only in Latin.

ANTIOCHUS.

Genuine Books.

A Fragment produced by *Theodoret*, in his Second Dialogue.
 Other Fragments produced by *Gelasius* in the Book of the two Natures.
 Books Lost.
 A Discourse against Covetousness.
 A Sermon upon the Parable of the Man that was Born Blind, and several other Homilies.

A TABLE of all the Ecclesiastical Writers, &c.

SEVERIANUS.

Genuine Books.

A Sermon on the Seals, another upon the brazen Serpent and several others which are found among St. Chrysostome's.

Six Sermons of the Creation of the World.

Two Fragments produced by Gelasius and some others, drawn from the *Catena* upon the Scripture.

Books Lost.

A Commentary upon the Epistle to the Galatians.

A Treatise upon the Feast of the Baptism and Epiphany of Jesus Christ.

A Discourse against Novatius, and several Sermons.

ASTERIUS.

Genuine Books.

Eleven Sermons on different Subjects.

Extracts of several others related by Photinus.

Three Homilies upon the Psalms, published by Cotelerius; if they are really his.

Books Lost.

Several other Sermons.

ANASTASIUS.

Genuine Book.

A Letter to John of Jerusalem.

Books Lost.

A Synodical Letter against Origen.

A Letter to Rufinus.

A Letter to Venerius.

A Treatise of the Incarnation.

Supposititious Books.

Two Letters, one to the Bishops of Germany and Burgundy, and the other to Nestarius.

CHROMACIUS.

Genuine Book.

A Discourse upon the Beatitudes.

Books Lost.

Commentaries upon the whole Gospel of St. Matthew.

Several Sermons.

Supposititious Book.

A Letter of Chromacius to St. Jerome, upon the Martyrology.

GAUDENTIUS.

Genuine Books.

Nineteen Sermons.

Four small Treatises.

The Life of St. Philastrius.

JOHN of Jerusalem.

Book Lost.

An Apologetick against his Enemies.

Supposititious Book.

A Treatise to Caprasius of the Institution of Monks.

THEOPHILUS of Alexandria.

Genuine Books.

Three Paschal Letters among the Works of St. Jerome.

Three other Letters, *ibid.*

Some Greek Fragments of other Paschal Letters, related by Theodoret and the Councils of Ephesus and Chalcedon.

Another Fragment of his Treatise against Origen, and two Fragments of a Treatise addressed to the Monks of Scitha.

Five Canonical Letters.

Books Lost.

A Treatise against Origen.

A Treatise against the Anthropomorphites.

A Cycle of the Feast of Easter.

A Treatise to the Monks of Scitha, written against St. John Chrysostome.

Two first Paschal Letters, and the Sixth.

THEODORUS of Mopsuesta.

* Vide the Catalogue of his Works in his Life.

PALLADIUS.

Genuine Book.

----- *Historia Lausiaca.*

Life of St. John Chrysostome, written perhaps by another Palladius.

INNOCENT I.

Genuine Books.

Thirty four Letters, whereof the Thirtieth is Supposititious.

St. JEROME.

Genuine Books, still Extant.

Forty nine Letters of Exhortation, Instruction or Commendation, with the Lives of St. Paul the Hermit, St. Hilarion and Malchus contained in the first Tome of his Works.

A Treatise against Helvidius.

Two Books against Jovinian.

An Apology for those Books addressed to Pammachius.

An Apologetical Letter to Domnion and Pammachius.

A Letter and Treatise against Vigilantius.

A Letter to Marcella against Montanus.

A Letter to Riparius against Vigilantius.

A Letter to Apronius against the Origenists.

Two Letters to Damasus upon the Hypostases.

A Dialogue against the Luciferians.

A Letter to Avitus, concerning the Errors of Origen.

A Translation of the Letter of St. Epiphanius to John of Jerusalem.

A Letter to Pammachius against the Errors of John of Jerusalem.

A Letter to Theophilus against the same.

A Letter to Rufinus.

Three Books of Apology against Rufinus.

A Letter to Ctesiphon, and Three Books of Dialogues against the Pelagians.

Three Letters to Theophilus.

A Letter against Vigilantius.

Some other Letters on divers Subjects of Doctrine, particularly to St. Augustine.

A Treatise of the best manner of Translating.

Fifty Critical Letters or thereabouts, upon the Holy Scriptures.

A Book of the Names of Countries and Cities mentioned in the Bible.

An Explication of the Proper Names of the Hebrews.

An Explication of the Hebrew Alphabet and Jewish Traditions.

Letters to Minervius and Paulinus.

A Treatise of Illustrious Men, or of Ecclesiastical Writers.

A Latin Version of the Text of the Bible from the Septuagint.

A New Version from the Hebrew Text.

Eighteen Books of Commentaries upon Isaiah.

Six Books upon Jeremiah.

Fourteen Books upon Ezekiel.

One Book upon Daniel.

A Commentary upon Ecclesiastes, and upon the Twelve Minor Prophets.

A Harmony of the Four Gospels.

Four Books of Notes upon the Gospel of St. Matthew.

Commentaries upon the Epistles of St. Paul to the Galatians, to the Ephesians, to Titus, and to Philemon.

A Translation of the Book of Didymus, concerning the Holy Ghost.

A Translation of some Homilies of Origen.

A Translation of Eusebius's *Chronicon*.

Books Lost.

Annotations upon the Psalms.

A Commentary upon the Tenth Psalm, and upon the Six following.

A Treatise upon the Book of Job.

A Treatise of Heresies.

A Treatise of the Resurrection.

A Letter to Antius.

Annotations upon the Prophets.

Supposititious Books.

Questions upon the *Chronicles*, and upon the Books of Kings.

An Explication of the Names of Countries and Cities spoken of in the *Acts of the Apostles*.

A Commentary upon the Lamentations of Jeremiah.

A Book of Annotations upon St. Mark.

A Commentary upon the Psalms.

A Commentary upon the Epistles of St. Paul.

A Letter to Demetrius.

Letters and Treatises in the last Tome, upon which there is a Censure past at the end of the Account of St. Jerome's Works in this Volume.

RUFINUS.

Genuine Books.

Translations of the Works of several Authors, of which there is a Catalogue in Rufinus's Life.

Two Books of Ecclesiastical History.

A Discourse concerning the Falsification of the Books of Origen.

A Book of Invectives against St. Jerome.

An Apology, to Pope Anastasius.

An Explication of the Creed.

An Explication of the Benedictions of Jacob.

A Commentary upon the Prophets, Hosea, Joel, and Amos.

Books Lost.

Several Letters, and some Translations.

A Commentary upon the Seventy five First Psalms.

SOPHRONIUS.

Genuine Book.

A Version into Greek of St. Jerome's Treatise of Illustrious Men.

Books Lost.

An Elogy on Bethlehem.

A Discourse of the Ruine of Serapis.

A Translation of St. Jerome's Treatise of Virginity.

A Translation of the Latin Version of the Psalms and the Prophets, made by St. Jerome.

SULPICIUS SEVERUS.

Genuine Books.

An Abridgment of Sacred History divided into two Books.

The Life of St. Martin.

Three Letters concerning the Virtues and Death of that Saint.

Three Dialogues.

Seven Letters.

Books Lost.

Several Letters of Piety.

St. PAULINUS.

Genuine Books.

Fifty Letters of Doctrine and Piety.

The Passion of St. Genesius.

Thirty two Pieces of Poetry.

Books Lost.

An Abridgment of the History of the Kings.

A Panegyrick upon Theodosius.

A Letter to his Sister, of the Contempt of the World; and some others.

A Treatise of Penance, and of the Praise of Martyrs.

Offices upon the Sacraments.

PELAGIUS.

Genuine Books.

A Commentary on the Epistle of St. Paul attributed to St. Jerome.

A Letter to Demetrius, and some others, in the last Tome of St. Jerome.

A Confession of Faith, to Pope Innocent.

Fragments of a Treatise of the Power of Nature, and Free-Will, in St. Augustine.

Books Lost.

A Treatise of the Power of Nature.

Several Books concerning Free-will.

COELESTIUS.

Genuine Books.

Six Propositions.

Eight Definitions or Reasonings.

A Profession of Faith, to Pope Zosimus, of which we have only some Fragments.

NICEAS.

Books Lost.

Six Books of Instructions.

A Treatise addressed to a Virgin fallen into Sin.

OLYMPIUS.

Book Lost.

A Treatise of the Beginning and Nature of Sin.

BACHIARIUS.

Genuine Book.

A Letter concerning the Penance of a Monk.

Books Lost.

A Treatise of Faith.

A Discourse concerning the End of Solomon's Life.

SABBATIUS.

Book Lost.

A Treatise of Faith.

ISAAC.

Genuine Book.

A Treatise concerning the Trinity and the Incarnation.

PAULUS OROSIUS.

Genuine Book.

An Universal History, intituled *Hormesta*.

[F] LUCIAN.

A TABLE of all the Ecclesiastical Writers, &c.

<p>LUCIAN. <i>Genuine Book.</i> The History of the Invention of the Relicks of St. Stephen.</p> <p>APOLLINARIUS. <i>Genuine Book.</i> A Translation of the Book of <i>Lucian</i> of the Invention of the Relicks of St. Stephen.</p> <p>EVODIUS. <i>Genuine Book.</i> A Treatise of Faith or of the Unity of the Trinity, among the Works of St. Augustine.</p> <p><i>Supposititious Books.</i> Two Books of the Miracles of St. Stephen's Relicks.</p> <p>SEVERUS. <i>Genuine Book.</i> A Letter of the Conversion of the Jews in the Island of <i>Minorca</i>, made by the Miracles of the Relicks of St. Stephen.</p> <p>MARCELLUS MEMORIALIS. <i>Genuine Book.</i> The Acts of the Conference of <i>Carthage</i>.</p> <p>EUSEBIUS. <i>Book Lost.</i> A Treatise of the Mystery of the Cross.</p> <p>URSINUS. <i>Genuine Book.</i> A Treatise concerning the Re-baptizing of those Baptiz'd by Hereticks.</p> <p>MARCARIUS. <i>Book Lost.</i> A Treatise against Astrologers.</p> <p>HELIODORUS. <i>Book Lost.</i> A Treatise of Virginity.</p> <p>PAULUS. <i>Book Lost.</i> A Treatise of Penance.</p> <p>HELVIDIUS. <i>Book Lost.</i> A Treatise against the Virginity of the Blessed Virgin <i>Mary</i>, refused by St. Jerome.</p> <p>VIGILANTIUS. <i>Books Lost.</i> Some Treatises of the Discipline of the Church.</p> <p>St. AUGUSTINE. TOME I. <i>Genuine Books.</i> Two Books intitled of Retractions. Thirteen Books of Confessions. Three Books against the Academicks. A Treatise of Blessedness. Two Books of Order. Two Books of Soliloquies. A Treatise of the Immortality of the Soul. A Treatise of the Quantity of the Soul. A Treatise of Musick, divided into six Books. The Book of a Master. Three Books of Free-will. Two Books upon <i>Genesis</i> against the <i>Manichees</i>. A Book of the True Religion. The Rule. <i>Books Lost.</i> A Treatise of Beauty and Knowledge. Treatises of Grammar, Logick, Rhetorick, Geometry, Arithmetick and Philosophy.</p> <p><i>Supposititious Books.</i> Treatises of Grammar. Of Logick. Of Categories. Of Rhetorick. Monastick Rules.</p> <p>TOME II. <i>Genuine Books.</i> Two Hundred and Seventy Letters, divided into four Classes. The first contains the Letters written from the time of his Conversion to his Ordination, from the year 386. to the year 395. in Number thirty. The second contains the Letters written to the year 410. in Number 92. The third contains the Letters written between that time and his Death, to the Number of 109. The last Class contains the Letters to which there are no dates; in Number 39.</p>	<p><i>Supposititious Books.</i> Thirteen Letters of St. Augustine to Boniface, and of Boniface to St. Augustine. A Letter to <i>Demetrius</i>. A Letter of St. Augustine to St. Cyril. A Dispute with <i>Pascentius</i>.</p> <p>TOME III. <i>Genuine.</i> Which contains the Treatises upon Scripture. Four Books of Christian Doctrine. An imperfect Work upon <i>Genesis</i>. Twelve Books upon <i>Genesis</i>. Seven critical Books of the ways of speaking used in the seven first Books of the Bible. Seven Books of Questions upon the same Books. Annotations upon <i>Job</i>. The Looking-glass. A Treatise of the Harmony of the Gospels, divided into four Books. A Commentary upon the sermon of Jesus Christ upon the Mount. Two Books of Questions upon the Gospel of St. <i>Matth</i>. 'Tis question'd whether these Books be Genuine. A Hundred and twenty four Treatises upon the Gospel of St. <i>John</i>. Ten Homilies upon the first Epistle of St. <i>John</i>. An Explication of several places of the Epistle to the <i>Romans</i>. An imperfect Commentary upon the Epistle to the <i>Romans</i>. A continued Commentary upon the Epistle to the <i>Galatians</i>.</p> <p><i>Supposititious.</i> A Treatise of the Miracles in the Scripture, divided into three Books. A Discourse of the Benedictions of the Patriarch <i>Jacob</i>. Questions upon the Old and New Testament. An Explication of the Revelation.</p> <p>TOME IV. <i>Genuine.</i> An Explication of the Psalms.</p> <p>TOME V. <i>Genuine.</i> An Hundred eighty three Sermons, upon several passages of the Old and New Testament. Eighty eight Sermons upon the great Festivals of the Year. Sixty nine upon the Festivals of the Saints. Twenty three upon divers subjects. Fragments of the Sermons of St. Augustine.</p> <p><i>Supposititious.</i> The last Classe of Sermons which contains those that are dubious. The Addition which contains Three hundred and seventeen supposititious Sermons.</p> <p>TOME VI. <i>Which contains the Dogmatical Works.</i> <i>Genuine.</i> Answers to eighty three Questions. Two Books of Questions to <i>Simplicianus</i>. Answers to Eight Questions of <i>Dulcitius</i>. A Treatise of the Belief of things that we know nothing of. An Explication of the Creed. A Treatise of Faith and good Works. The Manual to <i>Laurentius</i>. The Combate of a Christian. The Book of Instruction. A Treatise of Continnence. A Treatise of the advantages of Marriage. A Treatise of the Holy Virginity. A Treatise of the advantages of Widowhood. Two Books concerning those Marriages, which cannot be excused of Adultery. A Book concerning Lying. A Treatise against Lying. A Treatise of the Labour of Monks. A Treatise against the Predications of the Devil. A Treatise of the care we ought to have for the Dead. A Treatise of Patience. A Sermon upon the Creed.</p>	<p><i>Supposititious.</i> Three Sermons on the Creed. A Sermon of the fourth Day of Passion Week. A Discourse concerning the Deluge. A Sermon upon the Persecution of the <i>Barbarians</i>. A Sermon upon the new Canticle. A Sermon of the Discipline and Usefulness of Fasting. A Sermon upon the Taking of <i>Rome</i>. A Collection of Twenty one Questions. Sixty five Questions. A Book of Faith to <i>Peter</i>. A Book of the Spirit, and of the Soul. A Treatise of Friendship. A Book of the Substance of Love. A Book of the Love of God. Soliloquies. A Book of Meditations. A Treatise of Contrition of Heart. The Manual. The Looking-glass. The Looking-glass of a Sinner. The Ladder of Paradise. A Treatise of the knowledge of Life. A Book of the Christian Life. A Book of wholesome Instructions. A Book of the twelve Abuses of the Age. The Combate of Virtues and Vices. A Book of Sobriety and Charity. A Book of true and false Repentance. A Treatise of Antichrist. A Treatise upon the <i>Magnificat</i>. A Treatise of the Assumption of the Blessed Virgin. A Discourse concerning the Visitation of the Sick. Some Sermons. A Sermon to the Brothers Hermits.</p> <p>TOME VII. <i>Genuine.</i> Twenty two Books of the City of God.</p> <p>TOME VIII. <i>Contains his Writings against Hereticks.</i> <i>Genuine.</i> A Treatise of Heresies to <i>Quodvultdeus</i>. A Treatise against the <i>Jews</i>. A Treatise of the Usefulness of Faith. A Treatise of two Souls. A Conference with <i>Fortunatus</i>. A Treatise against <i>Adimantus</i>. A Treatise against the Epistle of the foundation of the <i>Manichees</i>. Thirty three Books against <i>Faustus</i> a <i>Manichee</i>. A Conference with <i>Felix</i>. A Treatise of the Nature of Good. A Book against <i>Secundinus</i>. Two Books against the Adversary of the Law and the Prophets. A Treatise against the <i>Priscillianists</i> and the <i>Origenists</i>. An Answer to a Discourse of an <i>Arian</i>. A Conference against <i>Maximinus</i>. Fifteen Books of the Trinity.</p> <p><i>Supposititious.</i> A Discourse of five Heresies. A Trial between the Church and the Synagogue. The Book of Faith. A Memorial of the manner of Receiving the <i>Manichees</i>. A Book of the Unity of the Trinity. A Treatise of the Essence of the Divinity. A Dialogue of the Unity of the Holy Trinity. A Book of Ecclesiastical Doctrines.</p> <p>TOME IX. <i>Contains the Treatises against the Donatists.</i> <i>Genuine.</i> A Hymn against the <i>Donatists</i>. Three Books against the Epistle of <i>Parmentian</i>. Seven Books of Baptism. Three Books against <i>Petilianus</i>. A Letter to the Catholics against <i>Petilianus</i>. Four Books against <i>Cresconius</i>. A Book of one Baptism against <i>Petilianus</i>. An Abridgment of the Conference of <i>Carthage</i>. A Discourse address'd to the <i>Donatists</i> after the Conference of <i>Carthage</i>.</p>
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A T A B L E of all the Ecclesiastical Writers &c.

- A Conference with *Emeritus*.
Two Books against *Gaudentius*.
Books Lost.
A Book against the Epistle of *Donatus*.
Two Books against the *Donatists*.
A Book against *Centurius*.
A Book of the Proofs and Testimonies against the *Donatists*.
A Treatise against a *Donatist*.
Advertisements to the *Donatists*.
A Discourse addressed to *Emeritus*.
Supposititious.
A Sermon concerning *Ruficianus*.
A Book against *Fulgentius*.
TOME X.
Contains the Treatises against the Pelagians.
Genuine.
Three Books of Merits, and of the Remission of Sins.
A Book of the Spirit, and of the Letter.
A Treatise of Nature and Grace.
A Book of the Acts of *Pelagius*.
A Treatise of the Grace of Jesus Christ.
A Treatise of Original Sin.
A Treatise of the Perfection of Justice.
Two Books of Marriage and of Concupiscence.
Six Books against *Julian*.
Four Books to *Boniface*.
A Book of Grace and Free-will.
A Treatise of Correction and Grace.
A Treatise of the Predelination of the Saints.
A Treatise of the Gift of Perseverance.
Six Books of the second Work against *Julian*.
Four Treatises of the Origine of the Soul.
Supposititious.
A Treatise, intituled *Hypognosticon*.
A Treatise of Predelination and Grace.
A Treatise of Predelination.
ZOSIMUS.
Genuine Books.
The First Letter to the *Africans*.
The Second Letter to the *Africans*.
The Third Letter to the *Africans*.
A Fragment of a Letter to all the Bishops against *Cœlestius* and *Pelagius*.
A Letter to the Bishops of *Gaul* of the Privileges of the Church of *Arles*.
A Letter to the Bishops of *Gallia Viennensis*, and *Gallia Narbonensis*.
A Letter to *Hilary* of *Narbon*.
Two Letters to *Patroclus*.
A Letter to the People of *Marseilles*.
A Circular Letter against *Urfus* and *Tudentius*.
A Letter to *Hesychius*, Bishop of *Salona*.
A Letter to the Clergy of *Ravenna*.
A Letter to the Bishops of *Byzacena* very doubtful.
BONIFACE I.
Genuine Books.
A Letter to the Emperor.
A Letter to *Patroclus*, and to the Bishops of the Seven Provinces of the *Gauls*.
Letters to *Hilary* of *Narbon*.
SYNESIUS.
Genuine Books.
A Discourse of the manner of Reigning well.
A Discourse to *Pœonius*.
A Book, intituled *Dion Pruseus*.
A Panegyrick upon Baldness.
Two Books of Providence.
A Discourse of Dreams.
One hundred and fifty Letters.
Books Lost.
Cynegeticks.
ATTICUS Bishop of *Constantinople*.
Genuine Books, still Extant.
His Letter to *St. Cyril*.
A Fragment of his Treatise of Faith, cited by *St. Cyril*, and in the Council of *Ephesus*.
A Fragment of his Letter to *Euphychius* cited by *Theodoret*.
His Letter to *Calliopius* recited by *Socrates* in his History, Lib. 7. Chap. 25.
The Answers of this Bishop in favour of the *Novatians* recited by *Socrates*.
Books Lost.
Several Sermons, and some Letters.
A Treatise of Faith, and Virginity, dedicated to the Princesses the Daughters of *Arcadius*.
- TICHONIUS.**
Genuine Books, still Extant.
His Books of the VII Rules for the Explication of Holy Scripture.
Books Lost.
Three Books of the Intestine War.
A Narration of divers Causes.
A Treatise upon the *Apocalypse*.
LEPORIUS.
Genuine Books, still Extant.
His Book of Retractions.
St. ISIDORE the Pelusiote.
Genuine Books, still Extant.
Two Thousand, and 12 Letters upon different Subjects.
JOANNES CASSIANUS.
Genuine Books, still Extant.
His Institutions of Monks, in 12 Books.
His 24 Collations, or Conferences.
Seven Books about the Incarnation.
St. NILUS.
Genuine Books, still Extant.
A Treatise of the Monastick Life.
A Treatise intituled *Perisleria*, dedicated to the Monk *Agathius*.
A Discourse of Voluntary Poverty dedicated to *Magna* the Deaconess.
A Moral Discourse.
A Comparison between the Life of the *Anchorites*, and other Monks.
Two Treatises to *Eulogius*.
A Treatise of the eight Vices, published by *F. Combes*.
A Discourse of Evil Thoughts.
His Sentences.
A Sermon upon these words of the Gospel, *But he that now hath a Scrip, let him take it*.
Some Fragments of two Sermons upon the Feast of *Easter*, and of three upon *Whitsuntide*, received by *Photius*, Cod. 276.
Seven Narrations of the Persecutions of the Monks of *Sinai*.
A Discourse in praise of *Albinianus*.
Several Letters.
Books Lost.
A Treatise of Compunction.
A Commentary upon the *Psalms*.
Several Sentences, and some Letters.
Supposititious Books.
The Manual of *Epiphanius*.
Pachon. A Dogmatical Discourse.
Several Sentences.
The Author of the Professions of Faith attributed to **RUFINUS**.
Books Extant.
Two Confessions of Faith, the one published by *F. Sirmondus*, the other by *F. Garner*.
POSSIDIUS, the Deacon.
Genuine Book.
The Life of *St. Austine*.
URANIUS.
A Genuine Book, still Extant.
The Life of *St. Paulinus*.
St. CÆLESTINE Pope.
Genuine Books, still Extant.
A Letter against the *Pelagians*.
Aphorisms of Grace composed by his Order.
A Letter to the Bishops of the Provinces of *Vienna* and *Narbon*.
A Letter to the Bishops of *Apulia* and *Calabria*.
Letters concerning the Affair of *Nestorius*.
St. CYRIL Bishop of Alexandria.
Genuine Books, still Extant.
Seventeen Books of the Worship of God in Spirit and Truth.
A Book against the Emperor *Julian* in 10 Parts.
Glaphyra, or a Curious and Elegant Commentary upon the *Pentateuch*.
A Commentary upon *Isaiah*.
A Commentary upon the Twelve Minor Prophets.
A Commentary on *St. John's Gospel*, divided into Twelve Books. We have only some Fragments of the Seventh and Eighth.
A Treatise called *Theaurus*.
Seven Dialogues of the Trinity, and Two on the Incarnation.
A Discourse of the Orthodox Faith to *Theodosius* the Emperor.
A Writing to the Empreſſes.
Five Books against *Nestorius*.
His Twelve Chapters, and their Defence.
- His Apology to *Theodosius*.
His Letters and Sermons against *Nestorius*.
A Treatise against the *Anthropomorphites*.
His Paschal Homilies, and other Sermons.
Several Letters.
His Answers to the Questions of certain Monks.
Books Lost.
His Commentaries upon the Prophets *Jeremiah*, *Ezekiel* and *Daniel*.
A Commentary on *St. Matthew*.
A Treatise about the failure of the Synagogue.
A Book of Faith. Divers Treatises.
Supposititious Books.
A Treatise about the Trinity.
A Collection of Moral Explications.
MARIUS MERCATOR.
Genuine Books, still Extant.
His first Memoir against the *Pelagians*.
His Second Memoir against the same Heretics.
Observations on the Writings of *Julian*.
A Book against *Nestorius*, to prove the Conformity of his Doctrine with *P. Samosatenus*.
A Treatise against *Nestorius's* 12 Chapters.
A Translation and Collection of several Pieces.
Books Lost.
A Treatise against the *Pelagians* mentioned by *St. Austine*.
ANIANUS.
A Genuine Book, still Extant.
A Translation of 15 or 16 of *St. Chrysostome's* Homilies.
JULIANUS.
Genuine Books, still Extant.
A Fragment of a Letter to Pope *Zosimus*, recited by *Marius Mercator*.
A Profession of Faith to Pope *Zosimus*.
Another Confession of Faith to *Rufinus* Bishop of *Theſſalonica*.
The first of his four Books to *Turbantius* against the first Books of *St. Austine* of Marriage and Concupiscence. Some Fragments of the three other Books.
Eight other Books against the second Book of the same Work, the first five of which are in *St. Austine's* imperfect Work.
A Fragment of the three other Books in *Bede*.
Books Lost.
Some that he composed before he declared himself against *St. Austine*.
A Letter to Pope *Zosimus*.
His three last Books to *Turbantius*.
His three last to *Florus*.
A Treatise of Love.
A Commentary upon the *Canticles*.
A Book concerning Constancy.
NESTORIUS.
Genuine Books, still Extant.
A Sentence taken out of his first Sermon preached at *Constantinople*, quoted by *Socrates*.
Fragments of his Sermons.
Two Letters to *St. Cyril*.
Two Letters to *St. Cælestine*.
A Letter to *Cælestius*.
A Letter to *Alexander* Bishop of *Hierapolis*.
The 12 Chapters of *Nestorius* contrary to *St. Cyril's*.
A Letter to *John* Bishop of *Antioch*.
A Declaration of his Opinions.
A Letter to the Emperor.
A Letter to the Emperor's Eunuch.
Another to the *Præſectus-Prætorio*.
Some Fragments of Letters written in his Exile, recited by *Evagrius*, l. 1. c. 7.
Books Lost.
Some Sermons preached at *Antioch*.
His entire Sermons preached at *Constantinople*.
JOHN Bishop of Antioch.
Genuine Books, still Extant.
Some Letters in Greek and Latin in the Acts of the Council at *Ephesus*, and 15 in Latin in the Collection of *F. Lupus*.
One of his Homilies in the Acts of the Council of *Ephesus*.
ACACIUS Bishop of Beraa,
Genuine Books, still Extant.
A Letter in Greek and Latin in the Acts of the Council of *Ephesus*.

A TABLE of all the Ecclesiastical Writers, &c.

Two Letters in *Lupus's* Collection.
PAULUS Bishop of Emesa.
Genuine Books, still Extant.
 Two Homilies about the Peace between
 the Eastern and Egyptian Bishops.
 A Letter in Latin.

MELETIUS Bishop of Mopsuestia.
Genuine Books, still Extant.
 Eleven Letters in *F. Lupus's* Collection.
DOROTHEUS Bishop of Martianople.
Genuine Books, still Extant.
 Four Letters. *Ibid.*

ALEXANDER Bishop of Hierapolis.
Genuine Books, still Extant.
 Twenty four Letters. *Ibid.*
EUTHERIUS Bishop of Tyana.
Genuine Books, still Extant.

A Work intituled, *The Tragedy*.
 Several Letters in *Lupus's* Collection.
THEODOTUS Bishop of Ancyra.
Genuine Books, still Extant.
 Two Sermons upon Christ's Nativity.
 A Sermon preached upon St. John's
 Day.

A Discourse upon the *Nicene Creed*.
Books Lost.
 Six Books against *Nestorius* dedicated to
Lausus.
 A Sermon upon *Candlemas-Day*.
 A Sermon upon *Elias* and the Widow.
 Another upon St. *Peter* and St. *John*.
 Another upon the lame Man laid at the
 Gate of the Temple.
 Another upon the Servant that received
 the Talent.

Another upon the two blind Men.
 A Sermon upon the Virgin and St. *Simeon*.
ACACIUS Bishop of Meletina.
Genuine Books still Extant.
 An Homily, and a Letter.
MEMNON.

A Letter.
RHEGINUS.
 A Discourse in the Council of *Ephesus*
MAXIMIAN.
 A Letter to St. *Cyril*.
ALIPPIUS and **CARISIUS**.
 Two Petitions in the Acts of the Council
 of *Ephesus*.

St. **SIXTUS III**.
Genuine Books still Extant.
 Two Letters to St. *Cyril*, before he knew
 of the Peace, published by *M. Cotelerius*.
 Two Letters after he had heard of it,
 the one to *John* Bishop of *Antioch*, and
 the other to St. *Cyril*.
Supposititious Books.
 A Letter to the Eastern Bishops.
 The Acts of the Council about the Accu-
 sation brought against *Sixtus* by *Bassus*.
 The Council held by *Polychronius*
PROCLUS.
Genuine Books still Extant.
 Twenty Sermons.
CAPREOLUS.
Genuine Books still Extant.
 A Letter to the Council of *Ephesus*.
 A Treatise upon the Incarnation.
ANTONINUS HONORATUS.
Genuine Books, still Extant.
 A Consolatory Letter to *Arcadius*.
VICTOR Bishop of *Antioch*.
Genuine Books still Extant.
 A Commentary upon St. *Mark*.
VICTORINUS of *Marseilles*.
Genuine Books, still Extant.
 A Poem upon the History of *Genesis*.
CÆLIUS SEDULIUS.
Genuine Books still Extant.
 A Poem upon the Life of Jesus Christ,
 called, A Paschal Work. The same Work
 in Prose.

PHILIP SIDETES.
Books Lost.
 A Book against *Julian's* Books.
 The History of Christianity divided into
 30 Books.
PHILOSTORGIUS.
Genuine Books still Extant.
 Some Extracts of his History recited
 by *Photius*.
Books Lost.
 An History divided into 12 Books.
NONNUS.
Genuine Books still Extant.
 A Paraphrase in Greek Verse upon the
 Gospel of St. *John*.
 His *Dionysiacs*.

SOCRATES.
Genuine Books still Extant.
 His Ecclesiastical History divided into se-
 ven Books.
SOZOMEN.
Genuine Books still Extant.
 His Ecclesiastical History divided into
 nine Books.
THEODORET.
Genuine Books still Extant.
 A Commentary by way of Question and
 Answer upon the eight first Books of the Bi-
 ble.
 A Commentary upon all the *Psalms*.
 An Explication upon the *Canticles*.
 Commentaries upon *Jeremy*, *Ezekiel*,
Daniel, and the 12 small Prophets, and St.
Paul's Epistles.
 His Ecclesiastical History divided into
 five Books.
 His History, intituled, *Philothaus*, or,
 Of the Monastick Life.
Eranistes, or *Polymorphus*, contained in
 three Dialogues.
 Five Books of Heretical Tables.
 10 Discourses of Providence.
 12 Books about the Cure of the false
 Opinions of the Heathens.
 A Discourse of Charity.
 A Sermon upon St. *John* published by
F. Garner.
 A Letter to *Sporasius*, or rather a Frag-
 ment of his Treatise of Heresies.
 A Letter to *John* Bishop of *Germanicia*.
 A Confutation of St. *Cyril's* twelve Chap-
 ters.
 Some Fragments of his Books against
 St. *Cyril*.
 Some Letters in the time of the Coun-
 cil of *Ephesus*.
 Some Letters in the time of Negotia-
 ting the Peace in Latin in *Lupus's* Col-
 lection.
 Letters written after the Peace to his
 Death.
Books Lost.
 A Commentary on *Isaiah*.
 Five Books against St. *Cyril*.
 A Treatise upon the Incarnation.
 Several Treatises against the *Arians*,
Macedonians, *Apollinarists*, *Marcionites* and
Jews.
 An Answer to the Questions of the *Per-
 sian Magi*.
 A Mystical Book.
 An Apology for *Diodorus* Bishop of *Tar-
 sus*, and for *Theodorus* Bishop of *Mopsue-
 stia*.
Supposititious Books.
 A Preface upon the *Psalms*.
 Some Fragments of a Commentary up-
 on the *Psalms*.
 Five Sermons in the praise of St. *Chry-
 sostome*, of which *Photius* gives us some
 Extracts.

ANDREW Bishop of *Samosata*.
Genuine Books, still Extant.
 A Confutation of St. *Cyril's* Chapters.
 Nine Letters in *Lupus's* Collection.
A Book Lost.
 A Reply to St. *Cyril's* Answer to his
 Confutation of his twelve Chapters.
HELLADIUS Bishop of *Tarsus*.
Genuine Books, still Extant.
 Seven Letters in *Lupus's* Collection.
MAXIMINUS Bishop of *Anazarbum*.
Genuine Books, still Extant.
 Some Letters in *Lupus's* Collection.
IRENÆUS.
Genuine Books, still Extant.
 Some Extracts of his Work, intituled,
 A Tragedy.
 St. **LEO**.
Genuine Books, still Extant.
 141 Letters, and 96 Sermons.
Books Lost.
 Several Letters, and some Sermons.
Supposititious Books.
 The seventh Letter to *Severinus*, and
 ninth to the Bishops of *Vienna*, are doubt-
 ful.
 Those Letters, which were heretofore
 the 88th, and 96th.
 Three Sermons.
HILARY Bishop of *Arles*.
Genuine Books, still Extant.
 The Life of *Honoratus* Bishop of *Arles*.

A Poem upon *Genesis*.
 A Letter to St. *Eucherius*.
Books Lost.
 His Homilies upon all the Festivals.
 An Exposition of the Creed.
 Several Letters.
 His Poetical Works.
St. VINCENTIUS LERINENSIS.
Genuine Books, still Extant.
 A Memoir against the Heresies.
 Objections against St. *Austine's* Doc-
 trine.
A Book Lost.
 The second part of his Memoir against
 the Heresies.
St. EUCHERIUS.
Genuine Books, still Extant.
 A Treatise in praise of Solitude.
 A Treatise of the Contempt of the
 World.
 A Treatise of Spiritual Forms dedicated
 to *Verenus*.
 Two Books of Instructions, and St.
Blandina's Sermons.
Books Lost.
 An Abridgment of *Cassian*.
 Several Sermons.
Supposititious Books.
 A Commentary upon *Genesis*, and the
 Book of *Kings*.
 The History of St. *Maurice's* Sufferings.
MAXIMUS Bishop of *Turin*.
Genuine Books, still Extant.
 Several Homilies.
VALERIANUS CEMELIENSIS.
Genuine Books, still Extant.
 20 Homilies, and one Letter to the
 Monks.
VICTOR CARTENNENSIS.
Genuine Books, still Extant.
 Comfort in Adversity among the Works
 of St. *Basil*.
 A Treatise of Repentance in St. *Am-
 brose*.
Books Lost.
 A Treatise against the *Arians*.
 Several Homilies.
 A Discourse about the Publican's Re-
 pentance.

St. **PROSPER**.
Genuine Books, still Extant.
 A Letter to St. *Austine*.
 Another to *Rufinus*.
 An Answer to *Vincentius's* Objections.
 An Answer to some new Objections
 against St. *Austine's* Doctrine.
 An Answer to the Propositions extrac-
 ted by the Priests of *Geneva*.
 A Book against the Collator.
 A Poem *De ingratis*.
 Two Epigrams against the Adversaries
 of St. *Austine*.
 Some Sentences of St. *Austine* in Verse.
 Other Sentences in Prose.
 A Commentary on the 50 last *Psalms*.
 His *Chronicon* published by *F. Labbé*.
Supposititious Books.
 A Poem concerning Providence.
 A Poem in the Name of an Husband
 to his Wife.
 His Book of Divine Promises and Pre-
 dictions.
 Two Books of a Contemplative Life.
 St. *Prosper's* Confession.
 The *Chronicon*, published by *F. Pischaus*.
 An Unknown Author of St. *Prosper's* time,
 or thereabouts.
Ancient Books, though not St. Prosper's.
 Two Books of the Vocation of the Gen-
 tiles.

The Epistle to *Demetrius*.
FLAVIAN.
Genuine Books, still Extant.
 Three Letters against *Eutyches*.
ANATOLIUS.
Genuine Books, still Extant.
 A Letter to the Emperor *Leo*.
 Another to St. *Leo*.
EUSEBIUS Bishop of *Dorylaeum*.
Genuine Books, still Extant.
 Two Petitions and a Letter.
IBAS.
Genuine Books, still Extant.
 His Letter to *Maris* the Persian.
PASCHASIUS, Bishop of *Lilibeum*.
Genuine Books, still Extant.
 A Letter concerning the Passover.
JULIAN.

St. LEO.
Genuine Books, still Extant.
 141 Letters, and 96 Sermons.
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 The seventh Letter to *Severinus*, and
 ninth to the Bishops of *Vienna*, are doubt-
 ful.
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 trine.
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 brose*.
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 The *Chronicon*, published by *F. Pischaus*.
 An Unknown Author of St. *Prosper's* time,
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The Epistle to *Demetrius*.
FLAVIAN.
Genuine Books, still Extant.
 Three Letters against *Eutyches*.
ANATOLIUS.
Genuine Books, still Extant.
 A Letter to the Emperor *Leo*.
 Another to St. *Leo*.
EUSEBIUS Bishop of *Dorylaeum*.
Genuine Books, still Extant.
 Two Petitions and a Letter.
IBAS.
Genuine Books, still Extant.
 His Letter to *Maris* the Persian.
PASCHASIUS, Bishop of *Lilibeum*.
Genuine Books, still Extant.
 A Letter concerning the Passover.
JULIAN.

A TABLE of all the Ecclesiastical Writers, &c.

JULIAN, Bishop of Coos.
Genuine Book, still Extant.
A Letter to St. Leo.
PROTERIUS, Bishop of Alexandria.
Genuine Book, still Extant.
A Letter concerning the Passover.
LEO BITURICENSIS.
Genuine Book, still Extant.
A Letter to St. Leo.
RUSTICUS.
Genuine Book, still Extant.
A Letter to St. Eucherius.
LUPUS TRICASSINUS.
Genuine Book, still Extant.
Two Letters.
LEONTIUS, Bishop of Arles.
Genuine Book, still Extant.
A Letter to Pope Hilarius.
BASIL of Seleucia.
Genuine Book, still Extant.
Forty Homilies.
TIMOTHEUS ÆLURUS.
A Book Lost.
A Writing to the Emperor Leo.
CHRISIPPUS.
Genuine Book, still Extant.
A Sermon in Praise of the Virgin.
Books Lost.
The History of Gamaliel, and Nicodemus.
A Panegyrick upon Theodorus.
VIGILIUS.
Genuine Book, still Extant.
A Rule for the Monks in Holstenius's Collection. Part 1. p. 89.
FASTIDIUS PRISCUS.
Genuine Book, still Extant.
A Treatise of the Christian Life.
DRACONCIUS.
Genuine Book, still Extant.
A Poem upon the Six Days of the Creation.
EUDOCIA.
Her Genuine Book, still Extant.
An Epigram, called *Centones Homerici*.
Books Lost.
A Paraphrase upon the eight first Books of the Bible.
A Paraphrase upon the Prophecies of Daniel and Zachary.
Three Books in praise of Cyprian the Martyr.
A Supposititious Book.
Homer's Cento's
PROBA FALCONIA.
Her Genuine Books, still Extant.
Virgil's Cento's.
TYRSIUS RUFUS ASTERIUS.
Genuine Book, still Extant.
A Conference in Verse about the Old and New Testament.
PETRONIUS.
Books Lost.
The Lives of the Egyptian Fathers.
A Treatise about the Ordination of a Bishop.
CONSTANTIUS.
Genuine Book, still Extant.
The Life of St. German, Bishop of Antisiodorum.
PHILIPPUS.
Books Lost.
A Commentary on Job.
His Letters to his Friends.
SIAGRIUS.
Books Lost.
A Treatise about the Faith in the Trinity.
Another Treatise of Faith, and the Rules of Faith.
ISAAC.
Books Lost.
See the Catalogue p. 213, 214.
A Supposititious Book.
A Treatise of the contempt of the World, which is the Work of another Isaac more Modern.
St. **SIMEON STYLITES**.
Genuine Books, still Extant.
A short Discourse, and some Letters.
MOCHIMUS.
A Book Lost.
A Treatise against Eutyches.
ASCLEPIUS.
Books Lost.
Some Writings against the Arians and Donatists.

PETRUS.
Books Lost.
Treatises upon different Subjects.
Psalms in Verse.
PAUL.
Genuine Books, still Extant.
Two Books of Virginity.
His Treatises of the contempt of the World.
Of the Institution of a Christian Life, or the Correcting of Manners.
SALVIAN.
Genuine Books, still Extant.
Eight Books of the Government of God and of Judgment.
Four Books of the Catholick Church under the Name of *Timotheus*.
Books Lost.
Three Books of the advantages of Virginity.
A Book to *Claudian* upon the end of Ecclesiastes.
A Book of Letters.
Several Homilies.
A Treatise in Hexameter Verse upon the Hexaëmeron.
A great number of Discourses on the Sacrament.
Supposititious Books.
Three Books of Questions to reconcile the Old and New Testament.
ARNOBIUS Junior.
Genuine Book, still Extant.
A Commentary upon the Psalms.
HONORATUS, Bishop of Marseilles.
Genuine Book, still Extant.
The Life of St. Hilary Bishop of Arles, under the Name of *Reverentius*.
Books Lost.
The Lives of the Saints, and several Homilies.
SALONIUS and **VERANUS**.
Genuine Books.
A Letter to St. Leo.
A Mystical Exposition.
An Explication of Solomon's Proverbs.
PAULINUS of Perigueux.
Genuine Books, still Extant.
Six Books of the Life and Miracles of St. Martin.
MUSÆUS.
A Book Lost.
A Treatise upon the Sacraments.
VINCENTIUS.
A Book Lost.
A Commentary upon the Psalms.
SYRUS.
A Book Lost.
A Treatise against Nestorius.
SAMUEL.
Books Lost.
His Treatises against the Nestorians and Eutychians.
CLAUDIANUS MAMERTUS.
Genuine Books, still Extant.
Three Books of the Nature of the Soul.
The Hymn. *Pange Lingua*.
PASTOR.
A Book Lost.
A Treatise in the form of a Creed, containing the Articles of Faith.
VOCONIUS.
A Book Lost.
A Treatise against the Enemies of the Church.
EUTROPIUS.
Books Lost.
Two Consolatory Letters to two Sisters disinherited.
EVAGRIUS.
A Book Lost.
A Disputation betwixt a Jew and a Christian.
TIMOTHEUS.
A Book Lost.
A Treatise upon the Nativity of Our Lord.
EUSTATHIUS.
Genuine Book, still Extant.
A Translation of nine Homilies of St. Basil upon the Hexaëmeron.
THEODULUS.
Books Lost.
Several Works, and particularly a Concordance of the Old and New Testament.

EUGENIUS.
Genuine Books, still Extant.
A Confession of Faith, and a Petition to *Hunericus*.
CEREALIS.
Genuine Book, still Extant.
A Confession of Faith.
SERVUS-DEI.
A Book Lost.
A Treatise about seeing God with our bodily Eyes.
IDACIUS.
Genuine Books, still Extant.
A Chronicon from the Year 381, to 467.
A Calendar of the Consuls from Anno 245. to 468.
VICTORIUS.
Genuine Book, still Extant.
The Paschal Cycle.
GENNADIUS, Patriarch of Constantinople.
Books Lost.
A Literal Commentary upon Daniel.
Some Homilies.
A Treatise to *Parthenius*.
Another Treatise cited by *Facundus*.
ANTIPATER of Bostra.
A Book Lost.
A Confutation of *Eusebius's* Defence of Origen.
HILARY Bishop of Rome.
Genuine Books, still Extant.
Twelve Letters.
SIMPLICIUS Bishop of Rome.
Genuine Books, still Extant.
Eighteen Letters.
FAUSTUS Bishop of Ries.
Genuine Books, still Extant.
A Letter to *Lucidus* the Priest.
A Treatise of Grace and Free-will to *Leontius* Bishop of Arles.
A Letter to *Gratus*.
A Treatise concerning the Generation of the Son, the Incarnation, and of the Nature of the Soul.
A Letter to *Felix*.
Two Discourses to the Monks.
Some other Discourses.
A Letter to *Paulinus*.
Five Letters to *Ruricius*.
Books Lost.
A Treatise about the spirit.
Another Treatise in form of a Dialogue: *RURICIUS* and *DESIDERIUS*.
Genuine Books, still Extant.
Some Letters.
APOLLINARIS SIDONIUS.
Three Panegyricks.
A Collection of Poems.
Letters divided into several Books.
JOANNES TALADA.
A Book Lost.
An Apology addressed to *Gelasius*.
JOHN, a Priest of Antioch.
A Book Lost.
A Treatise against those that assert, that there is but one Nature in Jesus Christ.
JOANNES ÆGEATES.
A Book Lost.
His Ecclesiastical History, beginning at the Deposition of *Nestorius*, and ending at that of *Peter Fullo*.
VICTOR VITENSIS.
Genuine Book, still Extant.
The History of the Persecution of the Vandals.
VIGILIUS TAPSENSIS.
Genuine Books, still Extant.
Twelve Books of the Trinity.
A Writing against *Varimadus*.
A Treatise against *Pelicianus*.
Two Conferences between *Arius* and *Athanasius*.
Five Books against *Eutyches*.
A Treatise of Faith against *Palladius*.
FÆLIX III. Bishop of Rome.
Genuine Books, still Extant.
Fifteen Letters.
Supposititious Books.
Three Letters in Greek.
Two Writs to summon *Acacius*.
A Letter of a Council in Rome to the Clergy and Monks of *Bithynia*.
An Unknown AUTHOR who wrote in 486.
A Genuine Book, still Extant.
A Memoir about the Affair of *Acacius*.
[G] GELA-

A TABLE of all the Ecclesiastical Writers, &c.

- GELASIUS I.**
Genuine Books, still Extant.
Fifteen Letters.
Some Formula's or Commissions.
A Letter to *Rufinus*.
A Treatise upon the binding power of an Anathema.
A Discourse against *Andromachus* about the *Lupercalia*.
A Treatise against the *Pelagians*.
A Treatise against *Eutyches* and *Nestorius*.
His judgment upon Apocryphal Books.
Books Lost.
Other Treatises upon several Subjects.
Some Hymns.
- ANASTASIUS II.**
Genuine Books, still Extant.
A Letter to the Emperor.
A Letter to *Lewis* King of *France*.
Some Fragments of a Letter to *Ursicinus*.
- PASCHASIUS** the Deacon.
Genuine Books, still Extant.
Three Books of the Godhead of the Holy Spirit.
- JULIAN POMERIUS.**
Genuine Books.
Three Books of the Contemplative, and Active Life.
Books Lost.
A Dialogue of the Nature of the Soul, divided into Eight Books.
A Treatise to *Principius* about the contempt of worldly things.
A Treatise about the Institution of Virgins.
A Treatise of Virtues and Vices.
- GENNADIUS** a Priest of *Marseilles*.
Genuine Books, still Extant.
A Treatise of the Ecclesiastical Writers.
A Treatise of the Ecclesiastical Doctrine.
Books Lost.
Eight Books against all the Heresies.
Six Books against *Nestorius*.
Three Books against *Pelagius*.
A Treatise of the Millennium, and the Apocalypse of *St. John*.
- NEMESIUS.**
Genuine Books, still Extant.
A Treatise of the Nature of Man.
- JENAEAS GAZÆUS.**
Genuine Books, still Extant.
A Treatise of the Immortality of the Soul, and of the Resurrection.
- GELASIUS CYZICENUS.**
Genuine Book, still Extant.
The History of the Council of *Nice*.
- AN UNKNOWN AUTHOR.**
Who lived about the end of the Fifth, or beginning of the Sixth Age, and wrote some Books under the Name of Dionysius the Areopagite.
Of the Cœlestial Hierarchy.
Of the Ecclesiastical Hierarchy.
Of the Names of God.
Of Mystical Divinity.
Some Letters.
- POPE SYMMACHIUS.**
Genuine Books, still Extant.
Nine Letters.
Supposititious Books.
Letters second and fourth, which were *Avitus's*, and the twelfth forged.
AVITUS Bishop of *Vienna*.
Genuine Books still Extant.
Letters 87.
A Homily upon the Rogations.
Fragments of some other Homilies, and some Treatises.
Five Poems upon the History in the beginning of *Genesis*.
A Poem of Virginity.
A Conference with *Gondobaldus*.
Books Lost.
A Treatise against the *Arians*, and against those who say that the Flesh of Jesus Christ is only a Phantome.
Many Sermons upon different Subjects. Among others.
Two Sermons about *Easter*.
Three Sermons upon the Rogation-days.
A Sermon upon the Ascension of Jesus Christ.
A Sermon upon *Whitsunday*.
A Sermon upon the Ordination of a Bishop.
- A Homily upon *Jonas*.
A Homily upon the Ascension of *Elias*.
A Sermon upon the Passion of Jesus Christ.
A Sermon upon the Dedication of a Church of *St. Michael*, and upon some other Dedications of Churches.
A Sermon upon King *Ezechias*.
Many Pieces in Verse.
- ENNODIUS** Bishop of *Pavia*.
Genuine Books, still Extant.
297 Letters divided into nine Books.
A Panegyrick upon King *Theodoric*.
An Apology for the Council which acquitted Pope *Symmachus*, against a Writing intituled,
Against the Synod which pronounced an unjust Absolution.
The Lives of *St. Epiphanius* Bishop of *Pavia*, and *St. Anthony* Monk of *Lerina*.
A Eucharistic upon his own Life.
A Moral Exhortation, written about the Obligation of Bishops to keep a Clergy-man in the House with them, to be Witness of all their Actions.
Some Formularies.
Two Benedictions of the *Easter* Wax-Candle.
Prayers before and after Mass.
Orations, or Pieces of Rhetoric, among which there are six upon sacred Subjects, viz.
Upon the day of the Promotion of *Laurentius* to the Bishoprick of *Milan*.
Upon the Dedication of a Church of the Apostles.
Upon the Election of a Coadjutor.
Upon the Dedication of a Church.
Upon a Bishop when he took possession of his See.
Against the Hereticks in the East.
- HORMISDAS.**
Genuine Books, still Extant.
Letters 80.
St. FULGENTIUS.
Genuine Books, still Extant.
An Answer to ten Objections of the *Arians*.
Three Books to King *Thrasimund*.
Three Books addrest to *Monimus*.
Two Books of Remission of Sins.
A Letter to *Proba* of Virginity.
Another Letter to the same of Prayer and Compunction of Heart.
A Letter of Consolation and Instruction to the Widow *Galla*.
A Letter to *Theodorus* upon his Retirement.
A Letter of Conjugal Duties.
A Letter to *Eugippius* about Charity towards our Neighbour.
A Letter to *Venantia* about Penance.
A Treatise to *Donatus* about the Faith.
A Letter written in the name of fifteen Bishops of *Africa* to the Monks of *Scythia*.
A Treatise of Predestination and Grace.
Letters in the name of the Bishops of *Africa* to *John* and *Venerius*.
A Fragment of some Books about the Trinity against *Fabianus*.
A Treatise to *Victor* about the Divinity of the Word.
A Treatise of the Faith to *Peter*.
A Treatise of the Trinity to *Felix*.
A Treatise of the Incarnation to *Scarilas*.
Answers to the Questions of *Ferrandus* the Deacon.
Another Answer to five Questions from the same.
A Treatise to *Reginus*.
Ten Sermons.
Books Lost.
A Treatise against *Pinta*.
A Conference with King *Thrasimund*.
A Book of the Holy Spirit to *Abragilas*.
A Letter to the Catholics of *Carthage*.
Two Treatises of Fasting and Prayer.
Two Letters to *Stephanas*, written in the name of the Bishops of *Sardinia*.
A Letter of Ecclesiastical Moderation.
Ten Books about the Trinity against *Fabianus*.
Seven Books of Grace against *Fauslus*.
Supposititious Books.
A Treatise against *Pinta*.
A Treatise of Predestination and Grace.
- A Sermon of the Purification.
Many other Sermons.
- EUGIPIIUS.**
Genuine Books, still Extant.
The Life of *St. Severinus*.
A Collection of passages out of *St. Augustine*.
FERRANDUS the Deacon.
Genuine Books, still Extant.
A Collection of Canons.
Two Letters to *St. Fulgentius*.
An Answer to *Reginus*.
Letters to *Severus* and *Anatolius* Students of Law.
A Writing concerning the three Chapters.
The Life of *St. Fulgentius*.
Books Lost.
A Letter to *Eugippius* about the Trinity.
A Letter to *St. Anselm*.
The three first Books of *Vigilius* of *Tapsa*.
- JOHN MAXENTIUS.**
Genuine Books, still Extant.
A Libel to the Legate of Pope *Hormisdas*.
A Confession of Faith.
Twelve Anathematisms.
Another Confession of Faith, with an Explication.
An Answer to the Letter of *Hormisdas* to *Possessor*.
A Writing against the *Acephali*.
- TRIFOLIUS.**
Genuine Books, still Extant.
A Letter to *Fauslus* Bishop of *Rome*, about this Expression, *One of the Trinity suffered*.
- ADRIANUS.**
Genuine Book, still Extant.
An Introduction to the Holy Scripture.
- LAURENTIUS.**
Genuine Book, still Extant.
A Treatise of Penance.
A Sermon of Alms.
A Sermon about the Woman of *Canaan*.
- MARCELLINUS.**
A Genuine Book, still Extant.
A Chronicon.
- ÆGIDIUS** the Abbot.
Genuine Books, still Extant.
A Letter and Confession of Faith.
- ORENTIUS.**
Genuine Book, still Extant.
An Admonition written in Verse, addrest to the Faithful.
- BOETHIUS.**
Genuine Books, still Extant.
Among the Treatises of Philosophy, there is only that about Consolation which has relation to Christianity.
A Treatise of the Two Natures.
A Treatise of the Trinity.
- EPIPHANIUS** Scholasticus.
A Genuine Book, still Extant.
A Translation of the Histories of *Socrates*, *Sozomen*, and *Theodoret*.
- SEVERUS.**
Books Lost.
Some Treatises by way of Letter.
- JOHN** of *Scythopolis*.
Books Lost.
Twelve Books against *Eutyches*, *Dioscorus*, and their Followers.
- BASIL** of *Cilicia*.
Books Lost.
An Ecclesiastical History.
A Treatise against *John* of *Scythopolis*, divided into sixteen Books.
- JOHN I.**
Supposititious Works.
Two Letters.
- FELIX IV.**
A Genuine Book, still Extant.
The third Letter to *Casarius*.
Supposititious Books.
The two first Letters.
- BONIFACE II.**
A Genuine Book, still Extant.
A Letter to *Casarius*.
A Supposititious Book.
A Letter to *Eulalius*.
- JOHN II.** Bishop of *Rome*.
Genuine Books, still Extant.
The second Letter to *Justinian*.
A Letter to the Senators concerning the Monks *Acemeta*.
Three Letters about the Affair of *Contumeliosus*, with a Memorial.

A TABLE of all the Ecclesiastical Writers &c.

- A Supposititious Book.*
The first Letter to *Valerius*.
AGAPETUS Bishop of *Rome*.
Genuine Books, still Extant.
A Letter to *Justinian*.
A Letter to the Bishops of *Africa*.
A Letter to *Reparatus*.
Two Letters to *Casarius* Bishop of *Arles*.
A Letter about the Deposition of *Anthimus*.
A Supposititious Book.
A Letter to *Anthimus*.
St. **EPHREM** Patriarch of *Antioch*.
Books Lost.
A Collection of divers Pieces against the *Eutychians*.
Four Treatises, whereof the first was against the *Severians*.
The second about divers Questions.
The third an Apology for the Council of *Chalcedon*.
And the fourth, an Advertisement to the Monks of the East.
PROCOPIUS of *Gaza*.
Genuine Books, still Extant.
A Commentary upon the *Pentateuch*.
Notes upon the Books of *Kings* and *Chronicles*.
A Commentary upon *Isaiah*.
AN ANONYMOUS AUTHOR.
A Book Lost.
A Book of Christians, or an Exposition upon the *Oblateuch*.
The Monk **JOBIUS**.
A Book Lost.
A Treatise of the *Word Incarnate*, divided into nine Books, and five and forty Chapters.
JUSTINIAN.
Genuine Books, still Extant.
Many Novels about Ecclesiastical Matters.
A Letter and Confession of Faith to Pope *John*.
A Letter to the fifth Council.
Two Letters for Informing against *Theodorus* of *Mopsuestia*.
A Treatise of Letters against the Errors of *Origen*.
An Edict against *Anthimus*.
DIONYSIUS EXIGUUS.
Genuine Books, still Extant.
A Collection of Canons and Decretals.
Two Letters about *Easter*.
A Letter to *Eugippius*.
Translations of the Canons of the Letter of St. *Cyril*, of a Letter of *Proterius*, of the Life of St. *Pacomus*, of a Discourse, and of two Letters of *Proclus*, and of the Treatise of St. *Gregory Nyssen* about the Creation of Man.
CASSIODORUS.
Genuine Books, still Extant.
Twelve Books of Learning.
A Tripartite History.
A Chronicle.
A Commentary upon the *Psalms*.
An Institution to Divine Learning.
A Treatise of Sciences and Arts.
A Treatise of the Soul.
Books Lost.
A History of the *Goths*.
A Commentary upon the Epistles of St. *Paul*, the *Acts*, and the *Revelation*.
A Supposititious Book.
A Commentary upon the *Canticles*.
St. **BENEDICT**.
Genuine Book, still Extant.
The Rule of St. *Benedict*.
Supposititious Books.
A Letter to St. *Remigius*.
Sermons upon the Death of St. *Placidia*.
A Discourse upon the Departure of St. *Maurus*.
A Letter to the same Saint.
The Order of a Monastick Life.
SILVERIUS.
Supposititious Books.
A Letter to *Vigilius*, and another to *Amator*.
Pope **VIGILIUS**.
Genuine Books, still Extant.
The first Letter to the Bishops that were *Acephali*.
The second Letter to *Euthenius*.
The third to *Casarius* Bishop of *Arles*.
The fourth to *Justinian*.
The fifth to *Mennas*.
The sixth, seventh and eighth to *Auxanius* Bishop of *Arles*.
The ninth to the Bishops of the Kingdom of *Childebert*.
The tenth and eleventh to *Aurelian* Successor to *Auxanius*.
The Decree call'd *Judicatum*.
Letters related in the fifth Council.
A Writing call'd *Constitutum*.
Two Letters publish'd by Mr. *Baluzius*.
A Letter to *Eutychius*.
A Constitution approving what the fifth Council had done, publish'd by *Baluzius*.
CÆSARIUS, Bishop of *Arles*.
Genuine Books.
Many Homilies.
A Rule for Nuns address'd to his Sister.
A Letter about Chastity.
A Letter to an Abbeſs about the Government of her Nuns.
The Testament of this Bishop.
PONTIANUS.
Genuine Book.
A Letter to *Justinian*.
LEO Archbishop of *Sens*.
Genuine Book.
A Letter to King *Childebert*.
TROJANUS, Bishop of *Santones*.
A Genuine Book.
A Letter to *Eumerius* about Baptism.
NICETIUS Bishop of *Treves*.
Genuine Books.
A Treatise of Watching and singing *Psalms*.
Two Letters, one to *Justinian*, and the other to *Cloſdoinda*.
AURELIANUS.
Genuine Books.
Two Rules, one for Nuns, and the other for Monks.
TETRADIVS.
A Genuine Book.
A Rule for Monks and Nuns.
ARATOR.
Genuine Books.
The History of the *Acts* of the *Apostles* in Verse.
A Letter to Count *Partenius*.
JUSTINIAN and **JUSTUS** Bishops of *Spain*.
Genuine Books.
A Commentary of *Justus* upon the *Canticles*.
A Letter of the same.
A Book Lost.
A Treatise of *Justinian* upon divers Questions.
APRIGIUS.
A Book Lost.
A Commentary upon the *Revelations*.
ARETAS.
A Genuine Book.
A Commentary upon the *Revelations*.
ZACHARIAS Bishop of *Mitylena*.
Genuine Books.
A Treatise against the *Manichæans*.
A Dialogue about the Creation of the World.
CYRILLUS of *Scythopolis*.
A Genuine Book.
The Life of the Abbot *Euthimus*.
FACUNDUS.
Genuine Books.
Twelve Books in the Defence of the three Chapters.
A Writing to *Amocianus*.
A Letter about the Condemnation of the three Chapters.
VICTOR of *Capua*.
A Genuine Book.
The Harmony of the Gospels.
A Book Lost.
The Paschal Cycle.
RUSTICUS Deacon of the Roman Church.
A Genuine Book.
A Treatise by way of Dialogue against the *Acephali*.
Books Lost.
A Discourse against the *Acephali* and *Nestorians*.
A Defence of the three Chapters.
PRIMASIUS.
Genuine Books.
A Commentary upon the *Revelations*.
A Commentary upon St. *Paul*.
A Book Lost.
A Treatise of Heresies.
JUNILIUS.
A Genuine Book.
A Treatise of the parts of the Divine Law.
LIBERATUS.
A Genuine Book.
An Historical Memoir of the Contests that arose about the Heresies of *Nestorius* and *Eutyches*.
VICTOR of *Tunona*.
A Genuine Book.
Part of his Chronicle, beginning at the Year 544, and ending at 565.
A Book Lost.
The beginning of this Chronicle, which began from the Creation of the World.
PAULUS SILENTIARIUS.
A Genuine Book.
A Poem containing a description of the Temple of *Santa Sophia*.
PELAGIUS I.
Genuine Books.
Sixteen Letters.
A Fragment of many more.
AGNELIUS.
A Genuine Book.
A Letter to *Armenius* concerning the Faith.
LEONTIUS.
Genuine Books.
A Treatise of Sects containing ten Conferences.
Three Books against the Errors of *Eutyches*.
A Treatise against the Pieces alledg'd by the *Eutychians*.
A Treatise against the *Acephali*.
Some other Treatises in Manuscript.
FORTUNATUS.
Genuine Books.
Four Books of the Life of St. *Martin*.
Ten Books of divers Poems.
The Lives of many Saints.
A Book Lost.
The eleventh Book of Poems.
BANDONINIA.
A Genuine Book.
The second Book of the Life of St. *Rudegonda*.
St. **GERMANUS** Bishop of *Paris*.
A Genuine Book.
A Letter to *Brunechildis*.
MARTINUS of *Bracara*.
Genuine Books.
A Collection of Canons.
The Way of living honestly, or a Treatise of the four Cardinal Virtues.
A Version of some Sentences of Greek Monks.
PASCASIUS a Deacon.
A Genuine Book.
A Translation of some Questions and Answers of Greek Monks.
JOANNES SCHOLASTICUS.
Genuine Books.
A Collection of Canons.
A Collection of Ecclesiastical and Civil Laws.
GREGORY of *Tours*.
Genuine Books.
Ten Books of the History of *France*.
Eight Books of Miracles, or the Lives of Saints.
The Lives of some Saints.
Books Lost.
A Commentary upon the *Psalms*.
A Treatise of the Ecclesiastical Course, or the Divine Offices.
A Preface to the Book of *Masses* of *Sidonius*.
A Chronicle and Abridgment of History.
GILDAS.
Genuine Book.
A Lamentation for the Miseries of *England*.
Supposititious Books.
Predictions.
The Comedy intituled *Anularia*.
G 2 EVAN?

A TABLE of all the Ecclesiastical Writers, &c.

<p>EVANTIUS. <i>A Genuine Book.</i> A Letter against those who think that the Blood of Animals is impure. FERREOLUS. <i>A Genuine Book.</i> A Rule for the Monks. <i>A Book Lost.</i> A Letter. SEDATUS. <i>Genuine Book.</i> An Homily of Epiphanius. CHRYSIPPUS. <i>Genuine Book.</i> A Homily in the praise of the Virgin Mary. PELAGIUS II. <i>Genuine Books.</i> The third, fourth, fifth, sixth, and seventh Letters, and some Decrees. <i>Supposititious Books.</i> The first, second, eighth and ninth Letters. EULOGIUS. <i>Books Lost.</i> Six Books against Novatus. Two Books of Apology for the Letter of St. Leo against Timotheus and Severus. Another Defence of the same Letter. Invectives against Theodosius and the Cainites. JOHN the Younger. <i>Genuine Books.</i> A Homily of Penance. Two Penitential Books. <i>Book Lost.</i> A Letter to Leander. JOHN of Biclarum. <i>A Genuine Book.</i> A Chronicle from the Year 566, to 590. <i>A Book Lost.</i> A Rule for his Monks of Biclarum. ANASTASIUS SINAITA. <i>Genuine Books.</i> The Guide of the true Way against the Acephali. Books II, of Anagogical Considerations about the Creation of the World. Five Dogmatical Discourses. Six Sermons. Divers Manuscript Treatises.</p>	<p><i>Supposititious Books.</i> 154 Questions upon the Scripture. EVAGRIUS. <i>Genuine Books.</i> Six Books of Ecclesiastical History. St. JOHN CLIMACUS. <i>Genuine Books.</i> A Scale of the Cloister, containing thirty Degrees. A Letter to John Abbot of Raithu. JOHN of Raithu. <i>Genuine Books.</i> A Letter to St. John Climacus. A Commendation and Commentary upon his Scale. St. GREGORY I. <i>Genuine Books.</i> Twelve Books of Letters, which are in number 840, or thereabouts The Questions of St. Ausline, and the Answers of St. Gregory. Morals upon Job, divided into five and thirty Books, and distributed into six Parts. Homilies upon Ezechiel. Two Books of Homilies upon the Gospels. A Dialogue divided into three Books. Commentaries upon the Books of Kings and Canticles, collected by the Abbot Claudus. <i>Supposititious Books.</i> The Letter 54th. of the seventh Book. The 31st. Letter of the tenth Book. The Memorial about the Affair of Phocas. The Privileges granted to the Churches of Autun. The Privilege of St. Medard. An Exposition of the seven Penitential Psalms. The Antiphonary and the Sacramentary. PATERIUS. <i>Genuine Books.</i> Two Books of Collections of Passages out of St. Gregory upon the Scripture. <i>A Book Lost.</i> A third Book. St. LEANDER Bishop of Sevil. <i>Genuine Books.</i> A Letter to his Sister Florentina.</p>	<p>A Discourse about the Conversion of the Goths. <i>Books Lost.</i> Two Books against Hereticks. A Treatise against the Arians. An Edition of the Psalms. Letters to St. Gregory. A Letter about Baptism address'd to his Brother. Many familiar Letters. LICINIANUS and SEVERUS Bishops of Spain. <i>Books Lost.</i> Letters of Licinianus. A Treatise of Severus against Vincentius Bishop of Saragosa. Another Treatise of the same about Virginity. DINAMIUS. <i>A Genuine Book.</i> The Life of St. Marius an Abbot. EUTROPIUS. <i>A Genuine Book.</i> A Letter concerning the Reformation of Monks. <i>A Book Lost.</i> A Letter about the Unction of those who are baptiz'd. MAXIMUS Bishop of Saragosa. <i>Books Lost.</i> The History of Spain, and some other Treatises in Prose and Verse. EUSTRATIUS. <i>Genuine Book.</i> A Treatise of the Souls of the Dead. ANDRONICIANUS. <i>Books Lost.</i> Two Books against the Eunomians. LUCINIUS CHARINUS. <i>Books Lost.</i> The Journeys of the Apostles. METRODORUS. <i>A Book Lost.</i> A Paschal Cycle. HERACLIANUS Bishop of Chalcedon. <i>Books Lost.</i> Twenty Books against the Manicheans. LEONTIUS Bishop of Arabissa. <i>A Book Lost.</i> A Homily of the Creation and of Lazarus.</p>
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A Chronological Table of the Councils held in the Fourth Age of the Church.

The Figures shew the Year in which they were held according to the Vulgar Account.

The Council of	The Supposititious Council of Sinuesfa.	303	Sirmium, II.	351	Valentia.	374
	Cirta.	305	Arles.	353	Antioch for restoring Peace in that Church.	378
	Alexandria.	306	Milan.	355	Constantinople, I.	381
	Eliberis or Elvira.	305	Beziere.	356	Constantinople, II.	382
	Carthage against Caelian.	311	Sirmium, III.	357	Constantinople, III.	383
	Rome.	313	Antioch.	358	Aquileia.	381
	Arles.	314	Ancyra.	cod.	Saragossa.	cod.
	Ancyra.	cod.	Sirmium, IV.	cod.	Sida.	382
	Neocesarea.	cod.	Sirmium, V.	359	Bourdeaux.	384
	Alexandria.	322	Arminum.	cod.	Capua.	390
	Bithynia.	323	Seleucia.	cod.	Rome and Milan against Jovinian.	cod.
	Alexandria.	324	Constantinople.	360	The Novatians at Sangara.	cod.
	Nice.	325	Melirine	357	Carthage, I.	348
	Antioch.	330	Antioch.	361	Carthage, II.	390
	Casarea.	334	Alexandria.	362	Cabarussa and Bagais.	393, 394
	Tyre.	335	Paris.	cod.	Hippo.	393
	Jerusalem.	335	Italy.	cod.	Carthage.	394
	Constantinople.	336	The Bishops of Egypt at Antioch.	363	Carthage.	397
	Constantinople.	338	Antioch under Meletius.	cod.	Carthage, IV.	398
	Alexandria.	340	Lampsacus.	365	Carthage.	399
	Rome.	342	Singidunum.	366	Carthage, V.	401
The Council of	Antioch.	341, 342	the Semi-Arians.	365, 366	Constantinople.	394
	Antioch.	345	Tyana.	368	Alexandria.	399
	Milan.	346	Gangra.	370	Cyprus.	cod.
	Cologne.	cod.	Laodicea, between	360 and 370	Turin.	400
	Sardica.	347	Rome under Damasus.	370	Toledo.	cod.
	Sirmium, I.	349	Rome under Ursicinus.	372		

CHRONOLOGICAL TABLES.

Of the Councils held in the Fifth Age of the Church from the Year 400, to the Year 430.

THE Synod of Rome under Innocent I.	430	Council of Carthage,	409	Council of Tellâ, or Zella, [or as some think Telepta.]	418
Council of Milevis,	402	Council of Carthage,	410	The second Council of Carthage against Cœlestius,	416
Councils held at Constantinople and at Ephesus.	400, 401	Conference at Carthage,	411	Councils of Carthage concerning the Cause of Apiarius,	418, 419
Council at the Oak in the Suburbs of Chalcedon,	403	Council of Zerta,	412	Council of Ravenna,	419
Council of Carthage,	403	First Council of Carthage against Cœlestius,	412	Council of Carthage,	420
Council of Carthage,	404	Conference at Jerusalem,	415	Council of Constantinople,	426
Council of Carthage,	405	Council of Diospolis,	418	Council of Carthage against Leporius,	427
Council of Carthage,	407	Council of Milevis,	416	Council of Constantinople.	428
Two Councils of Carthage,	408	Council of Carthage,	417		
		Council of Carthage,	418		

Of the Councils held in the Fifth Age of the Church from the Year 430, to the Year 500.

THE Council of Rome under Celestine, held in 430.	The Council of Arles, a little after.	A Council at Constantinople, in 459.
The Council held at Alexandria in November the same Year.	The Council of Domnus against Sabinian, in 446.	The Letter of Lupus Bishop of Troyes, and Euphonius Bishop of Augustodunum about the same time.
The General Council held at Ephesus, in 431.	The Council of Proclus in favour of Bassianus, in 447.	The Council of Tours in 461.
A Conference between the Eastern and Egyptian Bishops at Chalcedon in 431.	A Council at Constantinople, in 448.	A Council at Venice a little after.
A Synod held at Tarsus by the Eastern Bishops about the end of the same year.	A Synod at Berytus concerning Ibas.	A Council at Rome under Hilarius, in 462.
At Antioch some time after.	A II Council held at Constantinople the same Year, or the next.	A Synod at Arles in 463.
At Antioch against Rabulas.	The Council of Ephesus under Dioscorus, in 449.	A Council at Rome in 465.
At Antioch about the Peace, the same year.	A Council at Rome under St. Leo, in oed.	A Council of 67 Bishops held at Rome under Felix III. against Acacius, July, 28. 484.
An Assembly at Anazarbum in 433.	A Council at Constantinople under Anatolius, in 449, or 50.	Another Council at Rome August 1. in the same Year.
A Council of the Bishops of Cilicia in 435.	The General Council of Chalcedon, in 451.	A Council at Rome under Pope Gelasius, in 494.
A Council at Antioch in 436.	The Council of Anjou, in 453.	A Council called for the absolution of Misenus, in 495.
A Council at Ries, in 439.	The III Council of Arles, in 455.	
The I Council of Orange, in 441.	A Conference at Carthage between the Orthodox, and Arian Bishops, in 456.	
The Council of Vasio, in 442.		

Of the Councils held in the Sixth Age of the Church.

THE first Council of Rome under Symmachus held in the year.	499	Council II. of Orange.	529	Council of Santones	ibid.
The second Council under the same, commonly call'd the third, in	501	Council II. of Vasio	ibid.	Council II. of Lyons	567
The third Council of Rome under the same	502	Council of Rome under Boniface II.	531	Council II. of Tours	ibid.
The fourth Council under the same	503	Council II. of Toledo	ibid.	Council II. of Bracara	572
The fifth Council under the same	504	Conference of the Catholicks with the Severians, held at Constantinople	533	Council IV. of Paris	573
Council of Agda under Alaricus King of the Goths	506	Council of Orleans	ibid.	Council V. of Paris	577
First Council of Orleans held by order of Clovis	511	Council of Clermont	535	Synod of Antisiodorum	578
Council of Terraco	516	Council of Constantinople under Mennas	536	Council I. of Mascon	581
Council of Gerunda.	517	Council III. of Orleans	538	Council III. of Lyons	583
Council of Epaone	ibid.	Council of Barcelona	540	Council II. of Valentia	ibid.
Council I. of Lyons	ibid.	Council IV. of Orleans	541	Council II. of Mascon	585
Council of Lerida	524	Council V. of Orleans	549	Council III. of Toledo	589
Council of Valentia in Spain	ibid.	Council of Arvernia under King Theodoret	ibid.	Council of Narbo	ibid.
Council IV. of Arles	ibid.	Council of Tutella	550	Council I. of Sevil	590
Council of the Bishops of Africa held at Carthage under Boniface Bishop of that City	525	Council II of Constantinople, called the fifth General	553	Council of Arvernia	ibid.
		Council V. of Arles	554	Council of Poitiers	ibid.
		Council II. of Paris	557	Council of Metz	ibid.
		Council I. of Bracara	563	Assembly of Bishops at Nanterre:	
				Council of Saragosa	592
				Council of Toledo, National	597
				Council of Osca, or Huesca	598
				Council of Barcelona	599

A Table of the Acts, Professions of Faith, and Canons of the Councils mentioned in this Volume.

Of the Fourth Century.

Councils	Years held in.	Acts, Professions of Faith and Canons.	Councils	Years held in.	Acts, Professions of Faith and Canons.	Councils.	Years held in.	Acts, Professions of Faith and Canons.
OF Sinuessa.	303	Supposititious Acts.	Of Arles.	314	22 Canons, and a Letter to St. Sylvester.	Of Nice.	325	A Profession of Faith, a Decree concerning Easter.
Of Circha.	305	Acts in St. Augustine.	Of Ancyra.	eod.	25 Canons.	Of Antioch.	330	25 Canons and a Letter to the Egyptians.
Of Alexandria.	306		Of Neocæsarea.	eod.	15 Canons.			
Of Elvira.	306	81 Canons.	Of Alexandria.	322		Of Casarea.	334	
Of Carthage.	307	Fragments of its Acts in Optatus and St. Augustine.	Of Bithynia.	323		Of Tyre.	335	
Of Rome.	313	Some Fragments of its Acts in Optatus.	Of Alexandria.	324				

A Table of the Acts, Professions of Faith, Canons, &c.

Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Jerusalem.	335	A Synodical Letter in Favour of Arius	Of Sirmium, V.	359	A Profession of Faith, with the Names of the Consuls.	Of Rome under Damasus	360, and 370	
Of Constantinople.	336		Of Ariminum.	cod.	A Catholick Definition, a Condemnation of Ursacius, Valens, and Germinius: A Letter to the Emperor before his Subscription to the Profession of Faith of the East; a Letter to the Emperor after his Subscription.	Of Rome under Ursacius.	372	A Letter to the Bishops of Illyricum.
Of Constantinople.	338					Of Valence.	cod.	A Synodical Letter and four Canons.
Of Alexandria.	340	A Synodical Letter in Favour of St. Athanasius.				Of Antioch.	378	A Profession of Faith call'd The Tome of the Western Church, signed in this Council.
Of Rome.	341	A Letter written by Pope Julius in the Name of the Council in 342.				Of Constantinople,	381, 382, 383.	A Profession of Faith and 7 Canons.
Of Antioch.	342	Three Professions of Faith and 23 Canons.				Of Aquileia.	381	Acts of the Council, a Letter to the Bishops of the East.
Of Antioch.	345		Of Seleucia.	cod.				8 Canons.
Of Milan.	346	A Profession of Faith.	Of Constantinople.	350		Of Saragossa.	cod.	
Of Cologne.	cod.	Supposititious Acts.	Of Melitine	357	A Profession of Faith.	Of Sida.	383	
Of Sardica.	347	20 Canons, Two Synodical Letters; one by the Bishops of the West, another by those of the East, and a Profession of Faith made by some Bishops.	Of Antioch.	361	A Letter to the Catholics of Antioch, written by St. Athanasius.	Of Bourdeaux.	384	
						Of Capua.	390	
						Of Rome and Milan	cod.	
						Of Sangara.	cod.	
Of Sirmium, I.	349		Of Alexandria.	362.		Of Carthage, I.	348	14 Canons.
Of Sirmium, II.	357	A long Profession of Faith.	Of Paris.	cod.	A Letter of this Council.	Of Carthage, II.	390	23 Canons.
Of Arles.	353		Of Italy.	cod.	A Letter to the Bishops of Illyricum.	Of Cabarsussa and Bagais.	394	Acts in St. Augustine, The Canons are in the Council of Carthage of the Year 397.
Of Milan.	355	Doubtful Acts, taken out of the Life of Eusebius Vercellensis.	Of the Bishops of Egypt at Antioch.	363		Of Carthage.	394	47 Canons.
			Of Antioch	cod.	A Letter containing a Profession of Faith	Of Carthage.	397	105 Canons.
Of Beziers.	356					Of Carthage, IV.	398	
Of Sirmium, III.	357	A second Profession of Faith.	Of Lampfacus.	365		Of Carthage.	399	
Of Antioch.	358	A Letter to Ursacius and Valens.	Of Singidunum.	366	Letter to Germinius.	Of Carthage.	401	28 Canons.
Of Ancyra.	cod.	A Synodical Letter, a Profession of Faith, and 18 Anathematisms.	Of Illyricum.	366	A Synodical Letter confirmed by an Edict of the Emperor.	Of Constantinople.	394	Acts.
			Of Asia.	366		Of Alexandria.	399	Fragment of its Acts in the Epistle to Mennas.
Of Sirmium, IV.	cod.	A Collection of Professions of Faith.	Of Sicily.	365				
			Of Tyana.	368		Of Cyprus.	cod.	
			Of Gangra.	370	A Letter and 20 Canons.	Of Turin.	400	8 Canons.
			Of Laodicea.	370	60 Canons.	Of Toledo.	cod.	21 Canons

A Table of all the Acts, Professions of Faith, and Canons of the Councils, held in the 5th. Age of the Church from 400 to 430.

Councils	Years held in.	Acts, Professions of Faith, and Canons.	Councils	Years held in.	Acts, Professions of Faith, and Canons.	Councils.	Years held in.	Acts, Professions of Faith, and Canons.
Of Rome, under Innocent.		A Preface and sixteen Canons.	Of Carthage.	410	Deputation, <i>ibid.</i>	Of Carthage.	417	A Letter to Zosimus, and a Collection of some pieces.
Of Milevis.	402	Five Canons.	Of Ptolemais.	411	See the 67th. Letter of Synesius.	Of Carthage.	418	Eight Canons against the Errors of Pelagius, and Ten Canons concerning Discipline.
Of Constantinople and of Ephesus.	400	Acts of this Council in Palladius.	Of Carthage.	411	Acts.			Some Canons.
In the Suburbs of Chalcedon.	401	Acts of this Council, an Abridgment of them in Photius.	Of Zerta.	412	The 141st. Letter among those of St. Augustine.	Of Tella or Zella.	418	
Of Carthage.	403	Acts, related in the Acts of the 3d. Conference of Carthage.	First of Carthage against Caelestius.	411	Fragment of the Acts of this Council in St. Augustine, Book 2. Of Nature and of Grace.	Of Carthage concerning Apiarius, in the Year.	418	Acts. Letter to Zosimus.
Of Carthage.	404	Acts of this Council in the Code of the Canons of Africa.	Conference of Jerusalem.	415	Acts.	Another in	419	
Of Carthage.	405	An Abridgment of the Acts in the same Code.	Of Diospolis.	418	Acts, in St. Augustine, in the Book of the Acts of Pelagius.	Of Ravenna.	419	Acts, Thirty three Canons, six other Canons, Letters to Boniface, and to Caelestine.
Of Carthage.	407	Twelve Canons in the same Code.	Second of Carthage against Caelestius and Pelagius.	416				
Of Carthage.	408	Deputations mention'd in the African Code.	Of Milevis.	416	Letters, 175. 176th. and 177th. among those of St. Augustine.	Of Carthage in the Year.	420	
Another of the same Year.						Of Constantinople.	426	A Synodical Letter.
Of Carthage.	409	A Declaration in the African Code.				Of Carthage against Leporius.	427	
						Of Constantinople.	428	A Profession of Faith, and Letter to the Bishops of Gaul.

A TABLE Of the *Acts, Letters and Canons* of the *Councils* held in the 5th. Age of the *Church* from 430, to 500.

The Council of Rome under St. Celestine in 430.

St. Celestine's Letters.

A Council held at Alexandria in the same Year.

The Letters of the Council against Nestorius his Anathematisms, and Confession of Faith.

The General Council of Ephesus.

The Acts of this Council.

The Synods of the Eastern Bishops which followed it.

The Letters of the Bishops of these Synods.

The Council of Riez in 439.

The Condemnation of Armentarius.

The first Council of Orange.

Thirty Canons.

The Council of Vasio in 442.

Ten Canons.

The Second Council of Arles.

Fifty Six Canons.

The Council of Domnus against Sabitian.

The Acts are lost.

The Council of Proclus in favour of Bassianus.

The Acts lost.

The Council of Constantinople in 448.

The Acts are recited in the Council of Chalcedon.

Another Assembly at Constantinople.

The Acts of it are also in the Council of Chalcedon.

The Council of Ephesus under Dioscorus.

The Acts of it are also in the Acts of the Council of Chalcedon.

The Council of Rome under St. Leo.

Letters written in the Name of the Council by St. Leo.

The Council of Constantinople under Anatholius.

A Letter written to St. Leo, lost.

The Council of Chalcedon.

The Acts of this Council, in which were XVI Sessions, and XX Canons. The Session concerning Domnus is Dubious.

The Council of Constantinople under Genadius.

A Constitution against Simony.

The Council of Tours in 461.

Thirteen Canons.

The Council of Venice.

Sixteen Canons.

The Councils of Rome under Pope Hilary.

See the Letters of this Pope.

The Council of Rome under Fœlix.

See also the Letters of this Pope.

A Council at Rome under Gelasius in 494.

The Decree concerning Apocryphal Books.

A Council under the same in 495.

The Acts of the Absolution of Misenus.

Supposititious Councils.

The Acts of the Council of Rome about the Accusation of Bassus against St. Sixtus, and of the Council of Jerusalem under Polychronius.

A Table Of the *Canons and Acts* of the *Councils* held in the *Sixth* *Age* of the *Church*.

The first Council of Rome under Symmachus.

THE Acts and three Canons for preventing the usual Canvassings at the Election of Popes.

The second Council of Rome under the same.

The Acts of the Absolution of Symmachus.

Two Letters of Theodoric to the Council.

A Relation about King Theodoric made by the Council.

The Answer of Theodoric.

A Memorial of Instructions from the Council to the King.

The third Council under Symmachus.

Acts and a Canon of this Council concerning the Alienations of the Possessions of the Church.

The Council of Agda.

47 Canons, and 25 added, which are none of this Council's.

Council I. of Orleans.

One and Thirty Canons.

The Council of Tarraco.

Thirteen Canons.

The Council of Gerunda.

Ten Canons.

The Council of Epaone.

Forty Canons.

Council I. of Lyons.

Six Canons.

The Council of Lerida.

Sixteen Canons.

The Council of Valentia in Spain.

Six Canons.

Council IV. of Arles.

Four Canons.

The Council of the Bishops of Africa under Boniface Bishop of Carthage.

Acts concerning the restoring of Discipline and the Exemptions of Monks.

Council II. of Orange.

Eight Articles concerning Grace, confirm'd by passages of Scripture, and a Collection of some Sentences out of the Fathers.

Council II. of Vasio.

Five Canons.

The Council of Rome under Boniface II.

Acts about the Affair of Stephen Bishop of Larissa.

A Conference at Carthage between the Catholics and Severians.

Acts of what was said there.

Council II. of Orleans.

One and twenty Canons.

The Council of Clermont in 535.

Sixteen Canons.

A Letter to King Theodebert.

Council III. of Orleans.

Three and Thirty Canons.

The Council of Barcelona.

Ten Canons.

Council IV. of Orleans.

Eight and thirty Canons.

Council V. of Orleans.

Four and twenty Canons.

The Councils of Arvernus under King Theodoret.

A Repetition and Confirmation of sixteen Canons in the preceding Council.

The Council of Lutella.

A Letter of Mappinius Bishop of Rheims about this Council.

The Council of Constantinople under Menas.

Acts of this Council.

Council II. of Constantinople, called the fifth General Council.

Acts of this Council.

Council V. of Arles.

Seven Canons.

Council II. of Paris.

Acts lost.

Council III. of Paris.

Ten Canons.

Edict of Clotarius.

Council I. of Bracara.

Two and twenty Canons.

Council held at Santones.

Acts lost.

Council II. of Lyons.

Six Canons.

Council II. of Tours.

Seven and twenty Canons.

One Letter.

Council II. of Bracara.

Ten Canons.

Council V. of Paris.

Acts lost.

Synod of Antiodorum.

Five and forty Constitutions.

Council I. of Mafcon.

Nineteen Canons.

Council III. of Lyons.

Six Canons.

Council II. of Valentia.

Acts confirming Donations made to the Church.

Council II. of Mafcon.

Twenty Canons.

Edict of Gontranus.

Council III. of Toledo.

Acts of this Council.

Three and twenty Canons.

Edict of the King.

The Council of Narbo.

Fifteen Canons.

Council I. of Sevil.

A Letter to Pegasus Bishop of Astigit.

The Council in Arvernus.

Acts lost.

A TABLE of all the *Writings of Ecclesiastical Authors*, according to the Order of their Arguments, that are mentioned in this Volume.

Of the First, Second and Third Centuries.

Apologies for the Christian Religion, and Discourses against the Gentiles.

Justin's two Apologies.
 —two Orations against the *Gentiles*.
Tatian's Book against the *Gentiles*.
Athenagoras's Apology.
Hermias of the Ridiculousness of the Heathen Philosophers.
Theophilus the *Antiochian's* Three Books to *Autolycus*.
Clement Alexandrinus's Exhortation to the *Gentiles*.
 —Eight Books of *Stromata*.
Tertullian's Apologetick.
 —to *Scapula*.
 —to the *Gentiles*.
 —Of the Testimony of the Soul.
Minutius Felix's *Octavius*.
Origen's Eight Books against *Celsus*.
St. Cyprian of the Vanity of Idols.
 —to *Demetrianus*.
Arnobius's Seven Books against the *Gentiles*.
Lactantius's *Institutions*.
 —of the Deaths of the Persecutors.
J. Firmicus Maternus of the Errors of Profane Religions.

Books against the Jews.

St. Justin's Dialogue with *Trypho*.
Tertullian's Books against the *Jews*.
St. Cyprian's First Book of Testimonies to *Quirinus*.

Books against Hereticks.

St. Irenaeus's Five Books against Heretics.
Tertullian's Prescriptions.
 —Five Books against *Marcion*.
 —*Scorpiacum* against the *Gnosticks*.
 —against *Praxeas*, *Hermogenes*, and the *Valentinians*.

Discourses upon particular Articles of Religion.

St. Justin of the Kingdom of God.
Novatian of the Trinity.
Athenagoras of the Resurrection.
Tertullian of the Resurrection.
 —of the Body of Christ.
 —of the Soul.
Clement Alexandrinus's *Stromata*.
Origen's Principles.
Gregory Thaumaturgus's Profession of Faith.
Lactantius of the Workmanship of God.
 —of the Anger of God.
 A Letter of the Council of *Antioch* against *Paulus Samosatenus*.

Discourses of the Discipline of the Church.

St. Clement's Epistle to the *Corinthians*.
St. Ignatius's Epistles.
St. Irenaeus's Letter to *P. Victor*.
Tertullian of Penance.
 —of Baptism.
 —of Prayer.
 —two Books to his Wife.
 —of Chastity.
 —of Fasting.
 —of single Marriages.
 —Exhortation to Chastity.

—of the Veiling of Virgins.
 The last Five written when he was a Heretick against the Discipline of the Church.
Hippolytus's Paschal Cycle.
St. Cyprian's Letters.
 —of the *Lapsi*.
 —of the Unity of the Church.
 —of Prayer.
Anonymus of the Baptism of Hereticks, Printed with *St. Cyprian*.
Novatian of Jewish Meats.
Gregory Thaumaturgus's Canonical Epistle.
Dionysius Alexandrinus's Letter to *Basilides*.
Anatolius of Easter.
Methodius's Banquet of Virgins.

Books of Morality.

Hermas's Pastor.
St. Clement's Epistles to the *Corinthians*.
St. Polycarp's Letter to the *Philippians*.
St. Justin's Epistle to *Diognetus*.
St. Clement's *Pedagogus* in Three Books.
 —his Seventh Book of *Stromata*.
 —of what Rich Man can be saved.
Tertullian and *St. Cyprian* of Patience.
 Their Exhortations to Martyrdom.
Tertullian of Publick Shows.
 —of Idolatry.
 —of Womens Dresses and Habits.
 —of the Veiling of Virgins.
 —of the Philosophick Cloak.
 —of Flight in Persecution.
 —two Books to his Wife.
St. Cyprian of the Discipline and Habits of Virgins.
 —three Books of Testimonies to *Quirinus*.
 —of Mercy and Alms-Deeds.
 —of Zeal and Envy.
Origen of Martyrdom.
Methodius's Banquet of Virgins.
Commodianus's Instructions.

Commentaries upon the Bible.

Origen's Commentaries and Homilies.
Gregory Thaumaturgus's Paraphrase upon *Ecclesiastes*.
Victorinus upon the *Revelations*.
Ammonius's Harmony.
Africanus and *Origen's* Letters concerning the History of *Susanna*.
Africanus's Letter, concerning the Genealogy of Jesus Christ.

Of the Fourth Century.

Treatises in Defence of the Christian Religion against the Pagans and Jews.

A Treatise of *Eusebius* against *Hierocles*.
 The Books of the Evangelical Preparation and Demonstration by the same Author.
 An Oration of *Constantine* to the Assembly of the Saints.
 A Treatise of *St. Athanasius* against the *Gentiles*.
St. Gregory Nazianzen's Third and Fourth Discourses against *Julian*.
St. Ambrose's 17, 18, 40, and 58. Letters.
 The first Part of the Books of *Philastrius* and *St. Epiphanius* concerning Heresies.

Books against Hereticks.

Eusebius's Book against *Marcellus* of *Ancyra*.

St. Athanasius's Treatise against the *Arians*. See the Catalogue of the *Historical and Dogmatical Books*.
Serapion's Treatise against the *Manichees*.
St. Hilary's against the *Arians*.
Lucifer's Books against *Constantius*, and against the *Arians*.
Victorinus against *Arius*.
 —against the *Manichees*.
St. Pacianus's Letters against the *Novatians*.
Optatus's Book against the *Donatists*.
Titus of Bostra against the *Manichees*.
 A Fragment of *Didymus's* against the same Hereticks.
St. Basil's Book against *Eunomius*, and other Dogmatical Treatises of his.
St. Gregory Nazianzen's Discourse of Theology.
 —other Discourses of his.
 —two Letters to *Cledonius* against *Apollinarius*, and several other Dogmatical Treatises against the *Arians*.
 —A Discourse against the *Manichees*.
Meletius's Homily and Profession of Faith.
Eusebius's Book against the *Arians* and *Macedonians*.
St. Ambrose's Book of the Trinity and the Holy Ghost.
 —Two Books of Penance against the *Novatians*.
Philastrius and *St. Epiphanius's* Treatises against all Heresies.

Discourses upon the Articles of Faith in General.

St. Cyril of *Jerusalem's* Catechetical Letters.
 The great Catechism or Instruction of *Gregory Nyssen*.
St. Epiphanius's Book against all Heresies.
 —His *Anchoratus*.

Upon the Trinity.

Eusebius's Books of Divinity against *Marcellus* of *Ancyra*.
 —His Letters to the Church of *Cæsarea*.
Alexander's Letter against *Arius*.
St. Athanasius's Discourses upon the Trinity.
 —Four Treatises against the *Arians*.
 —Homilies upon these Words: *My Father hath given all things, &c.*
 —Letter to *Serapion*.
 —Exposition of Faith.
 —Letter to *Maximus*.
 —Treatise against the *Sabellians*.
 —Short Treatise against the *Arians*.
St. Hilary's Twelve Books of the Trinity.
 —against *Auxentius*.
Lucifer's Books.
Victorinus against *Arius* and his Tract concerning the Word, *Consubstantial*.
 —His Hymns upon the Trinity.
Phabadius his Discourse against the Second *Sirmian* Creed.
George of Laodicea's Circular Letter.
Didymus's Treatise upon the Holy Ghost, Translated into Latin by *St. Jerome*.
Damasus's Anathematism and Letter.
St. Basil's Dogmatical Letters; particularly the 41st, 63d, 64th, 65th, 78th, 141st, 203d, 204th, 325th, 343d, 344th, 387th, 399th, and 401st.
 —Five Books against *Eunomius*.
 —A Discourse concerning the Holy Ghost to *Amphilochius*.
 —Homilies 9th, 12th, 15th, 16th, 17th, 25th, 27th, 29th, 31st, upon different Subjects.

A TABLE of all the *Writings of Ecclesiastical Authors, &c.*

- St. *Gregory Nazianzen's* Discourses 25th. 31st. 32d. 33d. 34th. 35th. 36th. and 45th.
 St. *Gregory Nyssen's* Twelve Books against *Eunomius*.
 —A Treatise concerning the Faith addressed to *Simplicius*.
 A Treatise of the Divinity, of the Son and of the Holy Ghost.
 —A Treatise to *Eustathius*.
 —Of Notions.
 St. *Amphilochius's* Synodical Letter.
Alextius's Homily and Profession of Faith.
Eusebius's Seven Books against the *Arian*.
 Creeds and Professions of Faith of the Councils.
 St. *Ambrose's* Five Books concerning the Trinity.
 —His Three Books concerning the Holy Ghost.
 —His 9th and 42d. Letters.
- Upon the Incarnation.*
- St. *Athanasius's* Treatises.
 —His Treatise of the Incarnation.
 —Epistle to *Adelphius*.
 —Treatise of the Union of the humane Nature with the Word.
 —Two Treatises of the Incarnation against *Apollinarius*.
 —Letter to *Epictetus*.
 —St. *Gregory Nazianzen's* 46th. Discourse and the Two Letters to *Cledonius*, which are intituled the 1st, and 52d. Discourses.
 St. *Gregory Nyssen's* two little Treatises against *Apollinarius*.
 —Sermon upon the Nativity.
 St. *Ambrose's* Treatise upon the Incarnation.
- Miscellanies.*
- St. *Optatus* against the *Donatists*.
 St. *Gregory Nyssen* concerning the Soul.
 —Another Treatise of the Soul, and the Resurrection.
 —Of Destiny.
 —Of the Death of Infants.
Syricius's Five Letters.
 St. *Ambrose's* Discourse of perpetual Virginity.
 —Two Letters concerning Penance.
- Upon the Discipline of the Church.*
- Constantine's* Letters and Edicts.
Peter of Alexandria's Canons concerning Penance.
 St. *Athanasius's* Letters to *Dracontius* and *Ammon*.
 St. *Patanus's* Letters, and his Treatises of Baptism.
Optatus's Books against the *Donatists*.
 St. *Cyril's* Five Mystagogical Letters and some of the others.
 The greatest Part of St. *Basil's* Letters, and chiefly the Canonical Letters to *Amphilochius*, and the 63d. 79th. 190th. 191st. 192d. 196th. 244th. 289th. 304th. 305th. 340th. 381st. 391st. 408th. 410th. 412th. 413th. 417th.
 St. *Basil's* Two Books of Baptism.
 —A Treatise of Virginity.
 —The End of his Book concerning the Holy Ghost to *Amphilochius*.
 St. *Gregory Nazianzen's* Discourses 31st. 39th. and 40th.
 St. *Gregory Nyssen's* Treatises concerning Virginity.
 —Canonical Epistle to *Leroius*.
 —Letter concerning Pilgrimages.
Syricius's 2d. 3d. and 4th. Letters.
 St. *Epiphanius's* Letter to St. *John* of *Jerusalem*.
 St. *Ambrose's* Book of Mysteries.
 —Three Books of Virgins.
 —Exhortation to Virginity.
 —Treatise concerning Widows.
 —Two Books of Penance.
 —Treatise of *Elia*, and of Fasting.
 —Letters 2d. 5th. 6th. 19th. 23d.
- 25th. 26th. 56th. 57th. 61st. 62d. 64th. 79th. 82d.
 —Canons of the Councils.
- Books of Morality and Piety.*
- Constantine's* Prayer.
 St. *Athanasius's* Letters to *Dracontius* and *Ammon*.
 —Homily upon the Sabbath and the Circumcision.
 —The Life of St. *Anthony*.
 St. *Anthony's* Letters.
 —His Rule.
 St. *Pachomius's* Letters, Rules and Precepts.
Oresius's of the Institution of Monks.
Theodorus's Letter.
 —Homilies, Tracts and Rules of the *Macarii*.
 All St. *Ephrem's* Works.
 Several Letters of St. *Basil*, and chiefly the Four first which are not of the Number of the other Letters, and the 1st. 19th. 165th. 166th. 184th. 302d. 383d. 411th.
 —Treatises concerning a Monastick Life.
 —Of Judgment and of Faith.
 —Greater and Lesser Rules.
 —Book of a Monastick Life.
 —Constitutions, and a Treatise of the Chastisement of Monks.
 —Three Homilies of Fasting.
 —Homilies 3d. 4th. 6th. 7th. 8th. 10th. 11th. 12th. 13th. 15th. 21st. 22d. 23d. and 24th.
 —Panegyrics upon St. *Julitta*, St. *Gordus*, and St. *Mamas* and *Barlaam*.
 The greatest Part of *Gregory Nazianzen's* Sermons, and all his Poems.
 —Discourse concerning Bishops.
 St. *Gregory Nyssen* concerning Prayer.
 —Most of his Sermons and Panegyrics.
 —Discourse concerning Virginity.
 —Letter to *Olympius*.
 —Treatises of the Profession, and of the End of a Christian.
 —Letters concerning Pilgrimages.
Nectarius's Homily upon the Martyrdom of *Theodorus*.
 St. *Ambrose's* Books of Offices.
 —Books of Virgins and Widows.
 —Of Penance.
 —The greatest Part of his Discourses upon the Holy Scripture, and chiefly that of *Naboth* concerning Riches, and that of *Tobit* upon Usury.
 —His 37th. and 38th. Letters.
- Commentaries and Discourses upon the Holy Scripture.*
- Books of Criticism.*
- Eusebius's* Treatise of the Places in the Holy Land.
 —Evangelical Canons and Letters to *Carpianus*.
Eustathius of Antioch's Discourse of the *pythonis* or Witch of *Endor*.
 St. *Gregory Nyssen's* Treatise on the same Subject.
 Fragment of St. *Athanasius's* Festival Epistle.
 St. *Athanasius's* Abridgment of the Scriptures.
 —Book to *Marcellinus* upon the Psalms.
 St. *Gregory Nyssen's* Treatise upon the Inscriptions of the Psalms.
 Questions upon the Old and New Testament, believed to be written by *Hilary* the Deacon.
 St. *Ambrose's* Preface upon St. *Luke*.
 St. *Epiphanius* of *Weights* and *Measures*.
 —*Physiologus*.
 —Of the Twelve Precious Stones on the Breast of the High-Priest.
- Of the Life and Death of the Prophets.
- Upon the Old Testament.*
- Victorinus's* Tract upon the beginning of Day.
 St. *Basil's* Commentary upon the beginning of *Genesis*.
 —Two Homilies upon the Creation of Man.
 —A Homily upon Paradise.
 St. *Gregory Nyssen* of the Creation of the World.
 —Of the Formation of Man.
 —Of the Life of *Moses*.
 St. *Hilary's* Commentary upon the Psalms.
 Translation of the Psalms in Verse, by *Apollinarius*.
 Twenty Two Homilies of St. *Basil* upon the Psalms.
 St. *Gregory Nyssen's* Homily on the fifth Psalm.
 St. *Basil's* Homily upon the sixth Chapter of *Proverbs*.
 —Commentary upon the sixteen first Chapters of *Isaiah*.
 St. *Gregory Nyssen's* Homily upon *Ecclesiastes* and the *Canticles*.
Victorinus's Poem upon the *Maccabees*.
 St. *Ambrose's* Treatise of the Creation of the World, and the rest that follow in the First Volume of his Works.
- Upon the New Testament.*
- Juvenius's* Paraphrase of the Gospels in Verse.
 St. *Hilary's* Commentary on St. *Matthew's* Gospel.
 St. *Gregory Nyssen* upon the Lord's Prayer, and upon the Beatitudes.
 St. *Athanasius* upon these Words of our Saviour, *Whoever shall blaspheme, &c.*
 —Fragments upon these Words of our Saviour, *My Soul is heavy even unto Death, &c.*
 Commentaries upon all the Epistles of St. *Paul* attributed to St. *Ambrose*, but believed to belong to *Hilary* the Deacon.
 St. *Gregory Nyssen's* Homily upon the fifteenth Chapter of the first Epistle to the *Corinthians*.
Didymus's Commentary upon the Canonical Epistles.
 St. *Ambrose's* Commentary upon St. *Luke's* Gospel.
 —Letters 7th. 8th. 27th. and the five following, also 43d. 44th. 50th. 65th. and the nine following.
- Historical Discourses.*
- Eusebius's* Apology for *Origen*.
 —Chronicon.
 —Ecclesiastical History.
 —Treatise concerning the Martyrs of *Palastine*.
 —Books of the Life of *Constantine*.
 —Of the Names of Places in the Holy Land.
 —Panegyrick upon *Constantine*.
Constantine's Letters and Edicts.
 —Harangue to the Council of *Nice*.
Juvenius's Poem of the Life of Jesus Christ.
 St. *Athanasius's* Historical Treatises.
 —Apologetick to *Constantinus*.
 —Letters to the *Egyptians*, and to the Orthodox.
 —First Apology.
 —Second Apology.
 Historical Treatise to those that lead a Monastick Life.
 —Letter to *Serapion*, upon the Death of *Arius*.
 —Discourse of Synods.
 —Letters to *Lucifer*.
 —Letters to the Bishops of *Egypt*, *Arabia*, &c.
 —Letters of the Council of *Alexandria*.
 —Letter to *Jovian*.
 —Letter to the *Africans*.
 —Letter to *John* and *Anisothus*.
 —Letter

A TABLE of all the *Writings of Ecclesiastical Authors, &c.*

—Letter concerning the Opinion of *Dionysius of Alexandria*.
 —Letter concerning the Decision of the Council of *Nice*.
 —Epistle to *Palladius*.
 —Conference with the *Arians*.
 —Life of *St. Anthony*.
Hosius's Letter to *Constantius*.
Julian's Letter to the Eastern and *Egyptian* Bishops.
Liberius's Letters.
St. Hilary's Treatise of Synods.
 —Discourses to *Constantius*.
 —Fragments.
 —Conference against *Auxentius*.
Peter of Alexandria II. his Letters.
St. Cyril's Letter upon the Apparition of the Cross.
Damasus's Letters.
 The greatest Part of the Letters of *St. Basil*.
St. Gregory Nazianzen's Discourses 7th. 25th. 26th. 30th. 41st. and some others.
 —His Panegyrics, which are Sermons 6th. 10th. 11th. 18th. 19th. 20th. 22d. 23d. and 24th.
 —First Poem upon his Life.
 —Discourse upon Bishops.
 —His Testament.
St. Gregory Nyssen's Funeral Orations and Panegyrics.
 —Letter to *Flavianus*.
Eusebius Vercellensis his Three Letters.
Marcellinus and *Fauslinus*, *Luciferians*, their Petition addressed to the Emperors *Valentinian* and *Theodosius*.
St. Ambrose's Letters 20th. 22d. and 24th.
 —Panegyrick on *Theodosius* and *Valentinian*.
Philastrius of Heresies.
St. Epiphanius of Heresies.
 —An Abridgment of it by himself.
 —His History of the Lives and Deaths of the Prophets.
Hilarion's Chronicle.

Of the Fifth Century, from the Year 400, to 430.

Treatises for the Christian Religion against the Pagans and Jews.

St. Chrysostome's Treatise against the *Gentiles*.
Prudentius's two Books against *Symmachus*.
St. Chrysostome's six Sermons against the *Jews*.
 —A Discourse against the *Jews* and *Gentiles*.
St. Augustine's Book of the true Religion, and of the Manners of the Church.
 —His Twenty two Books of the City of God.
 —His Treatise against the *Jews*.
 —His Letters 16th. 17th. 21st. 232d. 233d. 234th. 235th.

Treatises against Hereticks.

St. Augustine's Treatise of Heresies.

MANICHEES.

St. Augustine's two Books upon *Genesis* against the *Manichees*.
 —His Book of the Manners of the Church, and of the Manners of the *Manichees*.
 —Of the Usefulness of Faith.
 —Of Two Souls.
 —Conference with *Fortunatus* and *Felix*.
 —Against *Adimantus*.
 —Against the Epistle of the Foundation of the *Manichees*.
 —Against *Fauslus*, Thirty three Books.
 —Of the Nature of Good.
 —Against *Secundinus*.
 —Against the Adversary of the Law and the Prophets. Two Books.
 —Letters 79th. and 236th.

ORIGENISTS.

Anastasius's Letter to *John* of *Jerusalem*, and a Fragment of a Synodical Letter of his against *Origen*.
John of *Jerusalem* his Apology.
Theophilus's Paschal Letters.
St. Jerome's Apologetic to *Domnion* and *Pammachius*.
 —Letters to *Apronius* and *Avitus* against the Errors of *Origen*.
 —His three Books of Apology against *Rufinus*.
 The Invectives of *Rufinus* against *St. Jerome*.
 —His Apology to Pope *Anastasius*.
St. Augustine's Treatise against the *Origenists* and *Priscillianists*.
 —His 237th. Letter against the *Priscillianists*.
 —His 265th. Letter against the *Novatians*.

ARIANS.

St. Jerome's Treatise against *Helvidius*.
 —His two Books against *Jovinian*, with his Apology to *Pammachius*.
 —His Treatise against *Vigilantius*, and two Books against the same.
 —Dialogue against the *Luciferians*.
St. Augustine's Answer to the Discourse of an *Arian*.
 —His Conference against *Maximinus*.
 —His Letters 238th, 239th, 240th, 241st, and 242d.

PELAGIANS.

St. Jerome's Letter to *Ctesiphon*, and three Books of Dialogues against the *Pelagians*.
St. Augustine's Treatise against the *Pelagians*, contained in the tenth Tome of his Works, whereof see the Catalogue in the preceding Table.
 —His Letter 140th. and others noted in the Table of Letters, disposed according to their Arguments by the *Benedictines*.
 Canons of the Council of *Carthage* of the Year 418.
 Acts of the Council of *Diospolis*, of the Conference of *Jerusalem*, and of the Councils of *Carthage* and *Milevis* against *Pelagius* and *Celestius*.

DONATISTS.

St. Augustine's Treatises against the *Donatists*, contained in the ninth Tome of his Works. See the Catalogue as above.
 —His other Treatises and Letters against the same Hereticks; whereof there is a Table at the End of the ninth Tome.
 —His Letter 23d. and others mark'd by the *Benedictines* in the Table of Letters.

Treatises upon the Articles of Religion.

St. Chrysostome's six Discourses of the incomprehensible Nature of God.
 —His Treatise of the Divine Providence to *Stagyrius*.
 —Treatise of Virginity.
Rufinus's Explication of the Creed.
 The Confessions of Faith of *Pelagius* and *Celestius*.
St. Augustine's Treatises of the true Religion, and the Manners of the Church.
 —His Explication of the Creed.
 —Manual to *Laurentius*.
 —Discourse of the Instruction of the Ignorant.
 Discourse of the Belief of things we cannot comprehend.
 —Treatise of Faith and Good Works.
 —Treatise of the Usefulness of Faith.
 —Letters upon divers Articles of Religion mark'd in the Catalogue of the *Benedictines*.
 —His Books of Retractions.

Upon the Trinity.

St. Jerome's two Letters to *Damasus* upon the *Hypostases*.

St. Chrysostome's Sermon concerning the Consubstantiality.

A Treatise of *Isaac* a converted *Jew*, upon the Trinity and the Incarnation.

St. Augustine's fifteen Books upon the Trinity.

Upon the Incarnation.

Fragments of Homilies of *Flavianus* and *Antiochus*, produced by *Theodoret*.
 Fragments of *Theodorus Mopsuestenus*.
St. Chrysostome's Letter to *Cesarius* against the Errors of *Apollinaris*, where also the Eucharist is spoken of.

Upon different Subjects.

St. Chrysostome's Homily concerning the Resurrection of the Dead.
 —His Sermon concerning *Demons*.
St. Paulinus's Twelfth and Forty second Letters concerning the Fall of Man, and the Merits of *Jesus Christ*.
St. Augustine's Books against the *Academicks*.
 —His Treatise of Blessedness.
 Treatise of Immortality, and of the quantity of the Soul.
 —Discourse of Musick.
 —Book of a Master.
 —Three Books of Free-will.
 —Answers to several Questions.
 —Answers to the Questions of *Simplicianus*, and *Dulcitius*.
 —Two Discourses against Lying.
 —Another Discourse concerning the Prediction of *Demons*.
 —Four Books concerning the Origination of the Soul.

Treatises concerning the Discipline of the Church.

The Canonical and Paschal Letters of *Theophilus*.
 The Letters of Pope *Innocent I.*
 Some of *St. Chrysostome's* Sermons upon the chief Feasts of the Year.
St. Chrysostome's Defence of a Monastick Life.
 —Comparison between a Monk and a King.
 —Books of the Priesthood.
 —Two Discourses to *Theodorus*.
 Three Treatises of Compunction of Heart.
 —Treatises of Virginity.
 —Two Discourses against Women cohabiting with Clerks.
 —Discourse to a Nun against Rallery.
 —Two Discourses to a Young Widow.
 —Homily of Anathema and some others of his.
St. Jerome's Letters contained in the first Tome of his Works.
 —Treatises against *Jovinian* and *Vigilantius*.
 Several Letters of *St. Paulinus*, and particularly the 1st. 2d. 22d. 23d. 26th. 29th. 30th. 32d. 38th. 45th. 46th.
 Letter of *Bacharius* concerning Penance.
Ursinus's Treatises against the Reiteration of Baptism conferr'd by Hereticks.
St. Augustine's Treatises concerning Continence and the Benefits of Marriage, of Holy Virginity, of the advantages of Widowhood, of adulterous Marriages, of the Labour of Monks and of the Care they ought to have for the Dead.
 —His Answers to the Questions of *Dulcitius*.

—Letters mark'd in the Table of the *Benedictines*.

The Letter of Pope *Zosimus* and Pope *Boniface I.*

Synesius's Letters, and particularly the 5th. 9th. 11th. 12th. 13th. 57th. 58th. 66th. 67th. 76th. 79th. 89th. 95th. and 105th.

Books of Morality and Piety.

Treatises and Fragments of Books of *Evagrius Ponticus*.
 Spiritual Discourses of *Mark* the Hermit.
Prudentius's

A TABLE of all the *Writings of Ecclesiastical Authors, &c.*

Prudentius's Psychomachia, Cathemerinon, and Hamartigenia.

Diadochus's Hundred Chapters of a Spiritual Life.

Severianus's Sermons among the Works of St. Chrysostome.

Asterius of Amasea's Sermons with the Extracts of Photius.

Gaudentius's Works.

The Forty Nine Letters contained in the first Tome of St. Jerome's Works.

St. Chrysostome's Sermons, whereof see the Catalogue in the Table.

His Discourses of Piety and Morality, see the Catalogue *ibid.*

The greatest Part of his Letters.

Sulpicius Severus's Seven Letters.

The greatest Part of the Letters of St. Paulinus, and particularly the 1st. 13th. 22d. 23d. 30th. 32d.

St. Paulinus's Discourse to *Alethius*, intitled the Ecclesiastical Treasure.

Letter to *Marcella* and to *Celantia* attributed to St. Paulinus.

His Thirty two Poems.

Pelagius's Letter to *Demetrias*, and some others in St. Jerome.

St. Augustine's Confessions.

Book of the Manners of the Church.

Soliloquies.

Book of the true Religion.

Most Part of his Sermons, chiefly those of the second, third, and fourth Classes.

Treatise of Faith and Good Works.

Manual to *Laurentius*.

Christian Combate.

Treatise of Patience.

Moral Letters, mentioned in the Table of the *Benedictines*.

The Discourses of *Synesius*; and, particularly, that of the Manner of well Reigning, and those concerning Providence.

His Letters, and particularly the 95th.

Commentaries and Discourses upon the Holy Scripture.

Books of Criticism.

St. Jerome's Treatise of the best manner of Translating.

His Book of the Names of Countries and Cities spoken of in Scripture.

Explication of the proper Names of the Hebrews.

Explication of the Hebrew Alphabet.

Book of the Tradition of the Jews.

Fifty Letters upon divers critical Questions upon the Bible.

Letters to *Minerius* and *Paulinus*.

Versions of the Text of the Bible from the Septuagint and from the Hebrew.

Harmony of the four Gospels.

St. Chrysostome's Homily upon the beginning of the Acts, of the Usefulness of reading the Holy Scripture, and some others.

St. Augustine's four Books of the Christian Doctrine.

His seven Books of particular ways of speaking, used in the seven first Books of the Bible, and Questions upon the same Books.

The Miroir of Scripture.

Harmony of the Gospels.

Letters 143d. 137th. and 132d.

Books upon all the Scriptures. See the Catalogue of St. Chrysostome's Works.

Upon the Old Testament.

Six Sermons of *Severianus* upon the Creation of the World.

An Imperfect Work of St. Augustine's upon *Genesis*.

St. Augustine's twelve Books upon *Genesis*.

Explication of all the Psalms.

Asterius's three Homilies upon the Psalms.

Explication of the Benedictions of *Jacob*.

St. Jerome's Commentaries upon *Isaiab*, *Jeremiah*, *Ezekiel*, *Daniel*, and upon the twelve minor Prophets.

Rufinus's Commentaries upon the Prophets *Hosea*, *Joel*, and *Amos*.

St. Augustine's Notes upon *Job*.

Upon the New Testament.

St. Jerome's Notes upon the Gospel of St. Matthew.

St. Augustine's Commentary upon Christ's Sermon on the Mount.

Questions upon St. Matthew's and St. Luke's Gospels.

Seventeen other Questions upon St. Matthew's Gospel.

A Hundred twenty four Treatises or Homilies upon St. John's Gospel. *Chromacius's* Discourse upon the Beatitudes.

St. Jerome's Commentaries upon St. Paul's Epistles to the *Galatians*, *Ephesians*, *Titus*, and *Philemon*.

Pelagius's Commentary upon all St. Paul's Epistles, attributed to St. Jerome.

St. Augustine's Explication of several passages in the Epistle to the *Romans*.

Imperfect Commentary upon the Epistle to the *Romans*.

Commentary upon the Epistle to the *Galatians*.

Ten Homilies upon the first Epistle of St. John.

Hundred eighty three Sermons upon several passages in the Old and New Testament.

Several Letters noted in the Catalogue of the *Benedictines*.

Historical Treatises.

Vigilius of *Trent* his Letter concerning Martyrs.

Prudentius's Abridgment of the History of the Old and New Testament.

Hymns of Crowns.

Palladius's Historia Lausiaca.

Life of St. John Chrysostome.

St. Jerome's Lives of St. Paul the Hermit, St. Hilarion and *Malchus*.

Treatises of Illustrious Men, with *Sophronius's* Version.

Translation of, and Supplement to *Eusebius's* Chronicle.

St. Chrysostome's Panegyrick of the Saints, whereof see the Catalogue in the Table.

Letters to Pope *Innocent* and some others.

Rufinus's two Books of Ecclesiastical History.

A Discourse concerning the falsification of the Books of *Origen*.

Sulpicius Severus's Abridgment of sacred History.

Life of St. Martin.

Dialogue concerning the Virtues of that Saint.

Another Dialogue of the Lives of the Eastern Monks.

Paulinus's Passion of St. *Genesius*.

Letter 49th. and Poems upon St. *Felix*.

Paulus Orosius's Universal History.

History of the Invention of St. Stephen's Relicks made by *Lucian*, and translated by *Avitus*.

Severus's Letter concerning the Miracles wrought by St. Stephen's Relicks in the Isle of *Minorca*.

Acts of the Conference of *Carthage* digested by *Marcellus Memorialis*.

Some Sermons of St. Augustine, upon the Feasts of the Saints.

St. Augustine's Treatise of Heresies.

Historical Letters, mark'd in the Catalogue of the *Benedictines*.

Acts of the Councils, mentioned at the End of this Volume.

Of the Fifth Century, from the Year 430. to 500.

Treatises about the Truth of Religion against the Heathen and Jews.

THE Letters of St. *Isidore Pelusiota*.
Seventeen Letters of St. *Cyril*, concerning the Worship of God in Spirit and in Truth.

A Confutation of *Julian's* Books against the Christian Religion.

Twelve Discourses of *Theodoret* concerning the Cure of the Heathens False Opinions.

Ten Discourses of Providence.

Vincentius Lerinenfis his Memoir.

Treatises of the Trinity.

St. *Isidore's* Letters.

St. *Cyril's* *Thesaurus*, *Eugenius* and *Cerealis's* Confession of Faith.

Faustus of the Generation of the Son.

Twelve Books of the Trinity, by *Vigilius Tapsensis*.

His Writings against *Varimadus*, *Felician*, and *Palladius*.

His Conferents between *Arius*, and *Athanasius*.

Paschasius of the Godhead of the Holy Spirit.

Treatises upon the Incarnation.

Leporius's Retractions.

St. *Isidore's* Letters.

Seven Books of *Cassian* upon the Incarnation.

The greatest part of St. *Cyril's* Works.

Theodorus's Sermons.

Proclus's Sermons.

A Treatise of *Capreolus*.

Theodoret's Writings and Letters.

The Writings of *Andrew* Bishop of *Samosata*.

The Letters of several Eastern Bishops, in the Collections published by *F. Lupus*.

The Writings of *Euthenius* of *Tyana*.

St. *Leo's* Letter to *Flavian*, and some others.

Faustus's Letter to *Gratus*, and *Felix*.

The Acts of the Council of *Chalcedon* and *Ephesus*, with the Letter and Pieces written on that Subject.

The Encyclical Code.

Treatises about Grace and Free-will.

St. *Caelestine's* Letter and Aphorisms.

Some of St. *Leo's* Letters.

Marius Mercator's Treatises.

Julian's Treatises.

St. *Prosper's* Works.

The Treatise of the Vocation of the Gentiles, and the Epistle to *Demetrias*.

The Works of *Faustus Reicensis*.

About the Nature of the Soul.

Three Books of *Claudianus Mamertus*.

Faustus's Treatise upon the same Subject.

Nemesius's Treatise of the Nature of Man.

A Treatise of the Immortality of the Soul, by *Aeneas Gazæus*.

Treatises upon several Points of Doctrine.

St. *Isidore's* Letters.

The Confessions of Faith attributed to *Rufinus*.

Sentences taken out of St. *Austine*, by St. *Prosper*.

Gennadius's Treatise of Ecclesiastical Doctrines.

The Treatises concerning the Names of God, and the Ecclesiastical Hierarchy attributed to St. *Dionysius*.

A TABLE of all the *Writings of Ecclesiastical Authors, &c.*

Treatises against Hereticks.

Theodoret's last Book of Heretical Fables.
Vincentius Lerinensis's Memoirs.

Against the Nestorians.

Three Books of *Cassian* upon the Incarnation.
The greatest Part of *St. Cyril's* Books.
M. Mercator's Memoirs and Collections.
Extracts of *Nestorius's* Sermons, and other Writings.

Against the Pelagians.

St. Celestine's Letter and Aphorisms about Grace.
M. Mercator's Treatises.
Julian's Treatises against the Pelagians.
St. Prosper's Works.
Pope Gelasius's Treatise against the Pelagians.

Against the Eutychians.

Theodoret's Eranistes.
His Chapters against *St. Cyril*.
Vigilius Tapsensis's five Books against Eutyches.
Pope Gelasius's Treatise against Eutyches and Nestorius.

Books concerning Discipline.

Asteticus's Letter to *Calisopius*.
St. Isidore's Letters.
St. Celestine's Letter to the Bishops of the Provinces of *Vienna* and *Narbon*.
Other Letters of his to the Bishops of *Apulia*, and *Calabria*.
Some of *St. Cyril's* Letters.
Some of *Theodoret's*.
The greatest Part of *St. Leo's* Letters.
Salvian's Books to the Catholick Church.
The Letters of the Bishops *Hilary*, *Simplicius*, *Felix II.* and *Gelasius*.
Sidonius's Letters, which we have abridged.
Pope Gelasius's Treatise of the binding power of an Anathema.
The Treatise of the Ecclesiastical Hierarchy attributed to *Dionysius*.
The Acts of the Council of *Ephesus*, and chiefly that which is laid in the first Action, about the Manner of proceeding against *Nestorius*, with the Decrees, and six Canons made in the 7th. Action.
The Decrees of the Council of *Ries*.
Thirty Canons of the Council of *Orange*.
Ten Canons of the Council of *Vasio*.
Fifty six Canons of the II. Council of *Arles*.
The Acts of the Council of *Chalcedon*, and chiefly the Actions of *Carosus* and *Dorchens*, the Decrees made in the 7, 8, 9. and following Sessions, and particularly in the 15th. which contains Thirty Canons.
The Constitution of the Council of *Constantinople* under *Gennadius* concerning *Simony*.
Thirteen Canons of the Council of *Tours*.
Sixteen Canons of the Councils of *Venice*.
The Councils of *Rome* under the Bishops *Hilarius*, *Simplicius*, and *Gelasius*.

Critical Works upon the Scripture, and other Ecclesiastical Writings.

Tictionius's seven Rules for the Explication of the Scriptures.
St. Isidore's Letters upon the Scripture.
Theodoret's Prefaces to his Commentaries.
The two first Chapters of the Writing of *Eutharius* of *Tyana*.
St. Eucherius's Treatise of Spiritual Forms.
Gelasius's Treatise of Apocryphal Books.
Gennadius's of Ecclesiastical Writers.
Gelasius's Decree concerning the Canonical and Apocryphal Books.

Commentaries upon the Holy Scripture.

Upon GENESIS.

St. Cyril's Glaphyra.

Theodoret's Commentary on the Pentateuch, and the three following Books.

Upon the PSALMS.

Theodoret's Commentaries.
St. Prosper's Commentary upon the 50 last Psalms.
Arnobius Junior's Commentary upon the Psalms.

Upon the Books of SOLOMON.

Salonius and *Veranus's* Explication of the Proverbs of *Solomon*, and mystical Explication.

Upon the PROPHEETS.

St. Cyril's Commentary upon *Isaiah*, and the twelve minor Prophets.
Theodoret's Commentary upon all the Prophets great and small, except *Isaiah*.

Upon the EVANGELISTS.

Vistor of Antioch's Commentary on *St. Mark*.
St. Cyril's Commentary upon *St. John's* Gospel.

Upon St. PAUL's Epistles.

Theodoret's Commentaries upon all *St. Paul's* Epistles.

Historical Books.

Cassian's Conferences.
St. Nilus's Relation of the Persecution of the Monks of *Mount Sinai*.
Possidius's Life of *St. Ausline*.
Uramius's Life of *Paulinus*.
M. Mercator's Memoirs against the Pelagians and Nestorians, as also the Pieces collected by him.
The Fragments of *Philostorgius's* Church History.
The Ecclesiastical History of *Socrates*, *Sozomen*, and *Theodoret*.
The History, intituled, *Philothens*.
Theodoret's four first Books of Heretical Fables.
His Letter to *Sporatius*.
Several other Letters of his.
Irenaeus's Tragedy, of which we have some Fragments.
Hilary Bishop of Arles's Life of *Honoratus*.
St. Prosper's Chronicon.
Constantius's Life of *St. German*.
Paulinus's six Books of the Life and Miracles of *St. Ausline*.
Idacius's Chronicon and Kalendar of the Cols.
Vistor Vitenfis's History of the Persecution of the Vandals.
Victorius's Paschal Cycle.
The Memoir about the Affair of *Aca-cius*.
The History of the Council of *Nice*, by *Gelasius Cyzicemus*.
The Acts of the Council of *Chalcedon* and *Ephesus*, and other Pieces which concern them.
The Book of Circular Letters.

P O E M S.

Victorinus's Poem upon the Hexaëmeron.
Sedulius's Poem upon the Life of *Jesus Christ*.
Nonnus's Paraphrase of the Gospel of *St. John*.
Hilary Bishop of Arles's Poem upon the Hexaëmeron.
Dracontius's Poem upon the same.
Horner's Cento's.
Virgil's Cento's.
Asterius's Comparison of the Old and New Testament.
Mamertus's Hymn. *Pange Lingua*.
Sidonius's Panegyrick, and other Poems.

Books of Piety, Morality, and Divinity.

St. Isidore's Letters.
St. Nilus's Treatises.

Cassian's Institutions of the Monks, and Conferences.

The Consolatory Letters of *Antoninus* and *Honoratus*.

St. Leo's Sermons.

St. Eucherius's Treatise in praise of Solitude.

His Treatise of the Contempt of the World.

Two Books of Instructions.

The Homilies of *Maximus* of *Turin*, and *Valerian Cemeliensis*.

Victor Cartennenfis's Comfort in Adversity.

His Treatise of Repentance.

The Sermons of *Basil of Seleucia*.

A Treatise of the Christian Life, by *Fastidius Priscus*.

Salvian's Works.

Julian Pomerius's Books of the Contemplative and Active Life.

Books concerning a Monastick Life.

St. Isidore's Letters.

Cassian's Institution of Monks, and his Conferences.

St. Nilus's Works.

Theodoret's Philotheus, or Religious History.

St. Eucherius concerning Solitude, and Contempt of the World.

Rules for Monks, by *Vigilius* the Deacon.

Of the Sixth Century.

Treatises in General about the Doctrines of Religion.

A Treatise of Faith address'd to *Peter*, composed by *St. Fulgentius*.

A Treatise on the same Subject, address'd to *Felix*.

Confessions of Faith by *Maxentius*.

A Confession of Faith of *Giles* the Abbot.

A Confession of Faith by *Justinian*.

A Treatise by the same against *Origen*.

A Treatise of *Zacharias* against the Manichees.

A Treatise of the Creation of the World by the same.

A Letter of *Agnellus* concerning the Faith.

Treatises about the Trinity.

A Letter of *Avitus*.

Fragments of some of his Books against the Arians.

A Conference of his with *Gondobald*.

Answer to the Objections of the Arians by *St. Fulgentius*.

Three Books of the same to King *Thrasimund*.

The Answer of *Fulgentius* to the second Question of *Monimus*, and the last Book of his to *Monimus*.

A Treatise of the Faith by the same.

A Fragment of the Books of *St. Fulgentius*, against *Fabianus* an Arian Heretic.

A Treatise of the same *St. Fulgentius* to *Victor*.

The Answer of *St. Fulgentius* to the first and fourth Questions of *Ferrandus*.

A Treatise of *Beatus* about the Trinity.

The first and second Dogmatical Treatises of *Anastasiu Sinaita*.

Treatises about the Incarnation.

The second and third Letters of *Avitus*.

A Discourse of *Ennodius* against the Hereticks of the East for the Councils.

Letters of *Hormisdas*.

Letters of the Monks of *Scythia* about the Proposition, *One of the Trinity suffer'd*; and the Answer of the Bishops of *Africa*, compos'd by *St. Fulgentius*.

The Answer of *St. Fulgentius* to the second and third Questions of *Ferrandus*.

The Answer to *Reginus*.

A TABLE of all the *Writings of Ecclesiastical Authors, &c.*

Letters of *Ferrandus* to *Severus* and *Acacius*, about the Proposition, One of the Trinity suffer'd.

A Writing of his about the three Chapters.

The Writings of *John Maxentius*.

A Letter of *Trifolius*.

A Treatise of the two Natures by *Boethius*.

The Works of *St. Ephrem*.

Fragments of the Treatises of *Jobius*, about the Word Incarnate.

Twelve Books of *Facundus*.

A Treatise of *Rusticus* against the *Acephali*.

The Works of *Leontius*.

An Extract out of the Works of *Eulogius*, related by *Phoebus*.

The Guide of the true Way by *Anastasiu Sinaita*.

The third, and fourth, and fifth Dogmatical Discourses of the same.

About Grace, Liberty, and Predestination.

The fourth Book of *Avitus*.

The nineteenth Letter of the second Book of *Ennodius*.

The beginning of *St. Fulgentius's* Book to *Monimus*.

A Letter of the Monks of *Scythia*, and the Answer of the Bishops of *Africa*, compos'd by *St. Fulgentius*.

Three Books of *St. Fulgentius* about Predestination and Grace.

A Letter to *John* and *Venerius* written by the same, in the Name of the Bishops of *Africa*.

The latter End of the Treatise about Faith, address'd to *Peter*.

Canons of Council II. of *Orange*.

About the Soul.

Against the *Arians*.

A Treatise of *Eustratius* about the Souls of the Dead.

A Treatise of the Soul by *Cassiodorus*.

Treatises against the Hereticks.

Against the Arians.

Fragments of *Avitus*.

His Conference.

Answer to the Objections of the *Arians* by *St. Fulgentius*, and other Treatises by the same.

Against the Eutychians, Acephali, and Severians.

A Discourse of *Ennodius*.

The Writings of *John Maxentius*.

The Works of *St. Ephrem*.

A Treatise of *Jobius*.

A Treatise of *Rusticus*.

The Works of *Leontius*.

The Guide of *Anastasiu Sinaita*.

Councils under *Mennas*, Council V. General, &c.

Against the Pelagians.

The Writings of *St. Fulgentius*.

A Letter of the Monks of *Scythia*.

Canons of the Council of *Orange*.

Upon this Proposition, One of the Trinity suffer'd.

The Letters of *Hormisdas*.

The Writings of *John Maxentius*.

A Letter of *St. Fulgentius*, and the Bishops of *Africa*.

A Letter of *Avitus*.

A Letter of *Ferrandus* to *Severus*.

A Letter of *Trifolius*.

Letters of the Popes, &c.

About the Affair of the three Chapters.

Letters of the Popes, and chiefly of *Vigilius*.

Acts of the fifth Council.

The Works of *Facundus*.

A Writing of *Ferrandus*.

The Edict of *Justinian*.

Letters of the Popes, *Pelagius* and *St. Gregory*.

Works of Discipline.

First, second, third, fifth, sixth and seventh Letters of *Symmachus*.

First, fourth and sixth Letters of *Avitus*. Item the ninth, tenth, fourteenth, seventeenth, three and twentieth, six and twentieth, thirtieth, six and thirtieth, nine and thirtieth, one and fortieth, and nine and fortieth of the same.

The Homily on the Rogation-days by the same.

His Homilies upon Dedications.

The fourteenth Letter of the second Book of *Ennodius's* Letters.

The Exhortation of *Ennodius* about the Obligations of Bishops to keep a Clergyman in their House to be a Witness of their Actions.

Five Discourses by the same.

The Answer to the second and third Questions of *Monimus*, by the same.

His Letter to *Proba*.

His Letter about Conjugal Duties.

A Collection of Canons by *Ferrandus* the Deacon.

The third Letter of *John I.* address'd to *Casarius*.

A Letter of *Boniface* to the same.

Letters of *John II.*

Novels of *Justinian*.

A Collection of Canons and Decretals by *Dionysius Exiguus*.

Letters about *Easter* by the same.

The third, sixth, seventh, eighth, ninth, tenth, and eleventh Letters of *Vigilius*.

The Letter of *Pontianus* to *Justinian*.

The Letter of *Leo* to King *Childebert*.

A Treatise of *Facundus* address'd to *Monimus*.

A Letter by the same.

Some Letters of *Pelagius I.*

Collection of Canons by *Martinus* of *Bracara*.

Collection of Canons by *Joannes Scholasticus*.

Collection of Ecclesiastical and Civil Laws by the same.

A Letter of *Evantius*, about the lawfulness of eating the Blood of Animals.

A Letter and Decree of *Pelagius II.*

Penitential Books of *John* the Younger.

Greater Part of the Letters of *St. Gregory* the Great.

The Pastoral by the same.

Canons of the Councils.

About Baptism.

Answer of *St. Fulgentius* to the Questions of *Ferrandus*.

Letter of *Trojanus* Bishop of *Santonnes* to *Eumenius*.

About Penance.

The fourth Letter of *Avitus*.

Two Books of *St. Fulgentius* about the Remission of Sins.

A Letter by the same to *Venantia*.

The Penitential Books of *John* the Younger.

Books upon the Holy Scripture.

Critical Treatises.

An Introduction to Scripture by *Adrianus*.

An Institution of *Cassiodorus* to Divine Learning.

Junilius's Treatise of the Parts of the Divine Law.

The Harmony of the four Gospels by *Victor* of *Capua*.

Anagogical Considerations by *Anastasiu Sinaita* upon the Creation of the World.

Commentaries.

Commentaries upon the *Pentateuch* and *Isaiah*, by *Procopius* of *Gaza*.

Scholia upon *Kings* and *Chronicles* by the same.

A Commentary of *Cassiodorus* upon the *Psalms*.

A Commentary upon *Canticles* falsely attributed to the same.

The Morals of *St. Gregory* upon *Job*.

His Homilies upon *Ezekiel*.

A Commentary upon *Kings* and *Canticles* by the Abbot *Claudius*.

A Collection of Passages out of *St. Gregory* upon the Scripture, made by *Paterius*.

St. Gregory's Homilies upon the Gospels.

Primasius's Commentary upon *St. Paul*.

His Commentary upon the *Revelation*.

Arctas's Commentary upon the *Revelation*.

Historical Works.

The third, sixth, eighth and ninth Letters of *Symmachus*.

The 30th. Letter of *Avitus* in behalf of Pope *Symmachus*.

A Panegyrick upon King *Theodoric* by *Ennodius*.

Apology for the Council which acquitted *Symmachus* by *Ennodius*.

The Life of *St. Epiphanius* Bishop of *Pavia*, and *Anthony* Monk of *Lerina*, by the same.

The Letters of *Hormisdas*.

The Life of *St. Seurin* by *Eugippius*.

Writings of *Ferrandus* about the three Chapters.

The Life of *St. Fulgentius* by *Ferrandus*.

A Writing of *John Maxentius*.

The Chronicle of *Marcellinus*.

Translation of the Histories of *Socrates*, *Sozomen* and *Theodoret* by *Epiphanius*.

A History by *Theodorus* the Reader.

Letters of *John II.* about the Deposition of *Contumeliosus*.

Letters of *Agapetus* about the Affair of *Anthimus*, *Stephen* and *Contumeliosus*.

Letters of *Justinian* to the fifth Council and his Edict against *Anthimus*.

The Tripartite History of *Cassiodorus*.

A Chronicle.

Letters and Writings of Pope *Vigilius*, about the Affair of the three Chapters.

The Testament of *Casarius* of *Arles*.

The Life of the Abbot *Euthymus* by *Cyril* of *Scythopolis*.

Works of *Facundus* about the Affair of the three Chapters.

History of *Liberatus*.

Chronicle of *Victor*.

Some Letters of *Pelagius I.*

Ten Books of the History of *France* by *Gregory* of *Tours*.

Eight Books of Miracles, or of the Lives of Saints.

The Lives of some Saints.

Letter of *Pelagius II.* about the Affair of the three Chapters.

Six Books of *Evagrius's* Ecclesiastical History.

Some Letters of *St. Gregory*, and his Dialogues.

The Life of *St. Marius* compos'd by *Dinamius*.

Acts of the Council of *Rome* held under *Symmachus*.

Acts of the Council under *Boniface* Archbishop of *Carthage*.

Acts of a Council of *Rome* under *Boniface II.*

Acts of the Council of *Constantinople* under *Mennas*.

Acts of the fifth Council.

History of some other Councils.

Political Works.

Five Poems of *Avitus* upon the Beginning of *Genesis*.

A Poem of *Virginity*.

An Admonition to the Faithful, written by *Orentius*.

Nicetius's Treatise about Watching and Psalmody.

His two Letters.

History of the *Acts* in Verse by *Arator*.

His Letter to Count *Parthenius*.

A Description of the Temple of *Sancta Sophia* by *Paulus Silentiarius*.

The Life of *St. Martin*, and other Works by *Fortunatus*.

A General Index of the Principal Matters, &c.

The Life of St. Radegonda by *Benedict*.

Moral, Pious and Spiritual Works.

Letters and Sermons by St. *Fulgentius*.
Collection of Passages out of St. *Austine* by *Eugippius*.

A Letter of *Ferrandus* to *Reginus*.

Sermons of *Laurentius*.

Sermons of *Casarius* of *Arles*.

A Letter of St. *Germanus* to Queen *Brunehildis*.

A Treatise of the Cardinal Virtues by *Martin* of *Bracara*.

Lamentation of *Gildas* for the Miseries of England.

Homilies of *Sedatus* and *Chrysippus*.

Homilies of Penance by *John* the Younger.

Six Sermons of *Anastasius Sinaita*, and particularly of Preparation for the Sacrament of the Lord's Supper.

Morals of St. *Gregory* upon *Job*.

Homilies by the same.

His Pastoral.

The Lives of Saints. See Historical Works.

Works about a Monastick Life.

The Rule of St. *Benedict*.

The Rule of *Casarius* for Nuns.

His two Letters.

The Rules of *Aurelianus*.

The Rule of *Tetradius*.

Sentences of some Greek Monks, translated by *Martin* of *Bracara*, and *Paschasius* the Deacon.

The Rule of *Ferreolus*.

A Scale of the Cloister by *John Climacus*.

His Letter to *John* Abbot of *Raithu*.

A Commentary of *John* of *Raithu* upon the Scale of the Cloister, and a Letter to St. *John Climacus*.

The Dialogues of St. *Gregory*, and many of his Letters.

The Letter of St. *Leander* to his Sister *Florentina*.

A Letter of *Eutropius* About the Reformation of Monks.

A General INDEX of the Principal Matters contained in this Volume, including the Six first Centuries of Christianity.

Pr. Stands for Preface. P. for Preliminary Dissertation. The small Italick Letters for Notes.

A

Abbot, Qualities of an Abbot, 572.
Abdias, Lives of the Apostles falsely attributed to him, 42.

Abel, The first just Man slain unjustly, 495.
Abnegation, To renounce the Riches of this World, unless we renounce our selves signifies little, 364.

Abolution, Not too speedy, 119, and 120. Refus'd to be given anciently for several Crimes, and afterwards granted, *ibid.* and 121. Not to be granted to Penitents in danger of Death, but upon condition that if they recover their Health, they shall continue in a State of Penance, 283. after what Manner and in what Cases to be administer'd, 428. 430. 434.

Abstinentie, From Meats. Usage and usefulness of it. III. Fasting consists not in abstaining from Meats, 244.

Acacius of *Casarea*, Succeeds *Eusebius*, 212. His Doctrine and Writings, *ibid.* Difference with St. *Cyril*, *ibid.* Death, *ibid.*

Acacius of *Berea*, Enemy to St. *Chrysostome*, 304. Received a Letter of Communion from Pope *Innocent*, with a Charge not to continue his Hatred to that Saint, 305. This Letter is the Nineteenth among those of that Pope, 338.

Acacius, a Favourer of *Timotheus* *Elurus* and *Petrus* *Monogus*, 509. He contended about it with *Simplicius*, *ibid.* Pope *Felix* proceeded against him, and condemn'd him, 516. *Gelasius* would not celebrate his Memory, 518, &c. An History of the Differences *Acacius* had with these Popes, *ibid.*

Acacius of *Berea*, His Letters, 444. He negotiates for a Peace, 451.

Acacius of *Melitina*, a Bishop of St. *Cyril's* Party, his Letter to him, 445. See the History of the Council of *Ephesus*.

Acacius, The Letter of *Symmachus* against *Acacius*, 528.

Acacius of *Constantinople*, Condemn'd by the Western Bishops, 700.

Acameta, The Monastery of the *Acameta* at what time it was founded at *Constantinople*, 506.

Acepsimas, a Monk his Life, 456.

Aegidius, The Explication of this Word, 422.

Acepius, a *Novatian* Bishop 600.

Achillas, Bishop of *Alexandria*, 168.

Acts of the Revelation of the Apostles, spurious and forged, 33.

Acts of the Passion of St. *Andrew* forged by Hereticks, 42. Others, quoted by Catholics, also doubtful, *ibid.*

Actors, Condemned by the Church, 126.

Acts, of the Martyrs, they were not receiv'd by the Church of Rome, 520.

Adam, his Fall repair'd by *Jesus Christ*, 495.

Adon of *Vienna*, he gave St. *Prosper* the Title of St. *Leo's* Secretary, 404.

Adrian, Pope, upon what Occasion he implored the Succour of *Charlemain*, 163.

Adrian, Author of an Introduction to Scripture, 540.

Adrian, Bishop of *Thebes*, his Cause, 595.

Advice to Bishops and Christians of all Communions, 468.

Adultery, Canons against Adulterers, and against other Sins of Uncleanness, 238, 239, &c.

Aeneas Gazæus, His Opinion about the Nature and Original of the Soul, 524.

Aetius, History of his Life, and of his Condemnation, 213. Death, *ibid.*

Aetius, The Archdeacon, 473. 474. 475. 477.

Afflictions, Their Usefulness, 308. They are the Portion of the Saints, 316. 326. God often permits the most Just and Holy Men to be afflicted with Poverty and Diseases, 332.

Africanus's Chronicon, 154.

Africa, A Regulation of the Bank of the Provinces of *Africa*, 691.

Agapa, Feasts of Charity, 611.

Agapetus, Pope, Sent by *Theodatus*, to the Emperor *Justinian*, 163.

Agapius, Bishop of *Casarea*, 152.

Agapius, Bishop of *Bosra*, Difference with *Bagadius* for that Bishoprick, 626.

Agapetus, His Letter to *Leo* the Emperor about the Affair of *Eurycles*, 495.

Agapetus, Bishop of *Rome*, his Life and Letters, 540. Came to *Constantinople*, and Ordained *Mennas*, 700.

Agathius, a Monk, 429.

Agbarus, King of *Edessa*, his Letter to *J. C.* 31. Proofs of its Forgery, *ibid.* 32. History of his Conversion fabulous, *ibid.*

his receiving *J. C.* 1. Picture not probable, *ibid.*

Aggarus, Ordain'd Bishop from a mere Layman, 465.

Agnellus, What we know of this Author. 559.

St. *Agnes*, 465.

Agrippa, Surnam'd *Castor*, 63. Wrote a Book to confute the Errors of *Basilides*, *ibid.*

Alcinous, The Philosopher convicted of several Absurdities concerning the Resurrection, 96.

Alexander, Bishop in *Cappadocia*, Coadjutor of *Narcissus* Bishop of *Jerusalem*, 98. his Letters, *ibid.* his Martyrdom, *ibid.*

Alexander, Bishop of *Alexandria*, Ordination, 168. Assembles a Council at *Alexandria* against *Arius*, Letter to his Colleagues, *ibid.* another Letter of this Bishop, *ibid.* Advertisement or Pastoral Letter, *ibid.* Assists in the Council of *Nice*, *ibid.* Death, *ibid.*

Alexander, Who succeeded *Porphyry* in the Bishoprick of *Antioch*, was the First among the Eastern Bishops; That put St. *Chrysostome's* Name into the Diptychs, 305. The Fifteenth Letter of *Innocent I.* is address'd to him, *ibid.*

Alexander of *Hierapolis*, The Number of his Letters, his resistance to Peace, and Exile, 653. &c.

Alexandria, Council of *Alexandria* of the Year 306. under *Peter* Bishop of that City 592. Council in 322. against *Arius*, 598. Another Council against *Arius*, 324. *ibid.* Another in 362. to determine how the *Arians*, that desir'd to be reunited to the Church should be receiv'd, 610. Another in 341; in favour of St. *Athanasius*, 602. Council of *Alexandria* in 399. where the Books of *Origen* were condemn'd 626.

Alexandria, The See of St. *Mark*, 462. the Bishop of that City was enjoin'd to give Notice on what Day *Easter* should be kept, 426.

Alypius a Priest of *Alexandria*, defends St. *Athanasius* before *Constantine*, 169.

Alms, Effects and Necessity of Alms-deeds, 245. 263. Exhortation to it, 254. Not to be done to Persons unworthy, 279. Alms of *Constantine*, 159. 161.

Alms, 309. Their effects 321. As the Water of Baptism extinguisheth the Fire of Hell, so the abundance of Alms extinguisheth the Fire of Lust which remains after Baptism or at least hinders it from enflaming, 333. Bishops obliged to give Alms to the Poor, 114.

Altars, Altars of Stone only to be Consecrated, 689. Consecration of Altars by the Unction of Chrism, and by the Sacramental Benediction, 686.

Altino, now *Torxillo*, a City of the Patriarchate of *Venice*, 467.

Alypius, a Priest of *Constantinople*, Of St. *Cyril's* party his Letter to that Saint, 445.

Ambrogi

A General Index of the Principal Matters, &c.

Ambrose, Origen's Scholar, 116. Anathematized the Errors of *Valentinus*, when he turned Catholick, *ibid.* Ordained Deacon, *ibid.*

Ambrose, of Alexandria, his Writings, 272.

St. Ambrose, Bishop of Milan, 274. Time and place of his Birth, *ibid.* And (a b) Parents, *ibid.* Prodigy at his Birth, *ibid.* Education and Studies, *ibid.* Elected Governor, *ibid.* And after Bishop, 275. Avoided being Bishop, *ibid.* At last Ordained, *ibid.* And (c) acquits himself worthily in the Function of the Ministry, *ibid.* Persecuted by *Justina*, *ibid.* And Writings, *ibid.* &c. Style, 294. Editions of his Works, 295.

Ambrun, the Metropolis of the Sea *Alpes*, 502.

Ammonius, his Profession and Life, 102. Religion, *ibid.* Harmony of the Four Gospels Written by him and not by *Tatian*, *ibid.*

Ammonius, an Egyptian Monk, 303.

Ammonius, a Famous Grammarian, 448.

Ammonius, a Monk, hanged by the Command of *Orestes*, Governor of *Alexandria*, 434.

Amos, Time when he lived and prophesied, 4.

St. Amphilochius, his Country, 165. Ordained Bishop of *Iconium*, *ibid.* Assists in the Council of *Constantinople*, and holds one at *Sida* against the *Massilians*, *ibid.* Handsome Reply to the Emperor *Theodosius*, *ibid.* Writings, *ibid.*

Anastasius, Pope, succeeded by *Syriscus*, 332. Condemned the Books and Person of *Origen*, *ibid.*

Anastasius Sinaita, Circumstances of his Life, 563. Abridgment of his Extracts, *ibid.*

Anastasius, a Priest of *Antioch*, *Nestorius* his Friend his Sermon against the Holy Virgin, 442.

Anastasius, Bishop of *Thessalonica*, the Advice he gave to Pope *Leo*, 466, 467.

Anastasius II. Pope, his Life and Letters, 521.

Anatolius, Birth and Qualities, 141. He wrote of *Easter*, and Ten Books of Arithmetick, *ibid.*

Anatolius, *Flavian's* Successor, his Letters, 495. Ordained Patriarch of *Constantinople*, 167. The Differences between him and *St. Leo*, 473. &c. He comes over to *St. Leo's* Judgment, 167.

Anatolius, a Patrician, 461, 462.

Anathema, Not to be pronounced upon light Occasions against any, nor rashly to be condemned, 210.

Anchorites, a curious Question about them, 429.

Ancyra, Council there in, 314. 596. Acts, Canons, *ibid.* Another Council in, 358. against *Aetius*, 608.

Ancyra, a City of *Galatia*, 445.

Andrew, See Acts.

Andrew, Bishop of *Fundi*, 581.

Andrew, Bishop of *Samosata*, *Theodore's* Friend, his Writings and Letters, 463. His Death, *ibid.*

Andrew, an *Eutychian*, 473. 476.

Andragathius, Master in Philosophy to *St. John Chrysostome*, 303.

Andronicianus, a Treatise against the *Eunomians*, 584.

Angels, Corporeal according to the generality of the Ancients, 64. *Origen's* particular Opinion concerning them, 111. They take Care of things here below, 69. They ought to be honour'd, *ibid.* Not to be ador'd, 155. Their Creation, 405. They have a Care over Men, and assist at the Divine Mysteries, and every one of the faithful hath his Guardian Angel, 318. Why *Moses* did not speak of their Creation, 329. Their distinction according to the Author of the *Cælestial Hierarchy*, 525.

Anger, Contrary to the Spirit of Christianity, 246.

Anianus, a Deacon, a Judgment upon this Author's Translations, 440. A different Person from him, that Wrote the *Theodosian Code*, *ibid.*

Anjou, a Council held in that City, Anno 453. The Number and Abridgment of those Canons, 682.

Anonymous, Authors against the Heresies of *Montanus*, and *Artemo*, 83. Author upon the *Ostateuch*, 546.

Anthelm, his Opinion of *St. Leo's* Sermons refuted, 477.

Anthimus, *Agapetus* would not suffer him to be Bishop of *Constantinople*, 544. Condemned by *Agapetus*, in the Synod under *Mennas*, his Process was made and he condemned, *ibid.*

Anthropomorphites, Hereticks, 426. 437.

St. Anthony, Institutor of the Monastick Life. Time and place of his Birth, 185. Parents, *ibid.* In what Town and in what Country he began to build Monasteries, *ibid.* He came to *Alexandria*, under the Persecution of *Maximinus*, and why afterwards return'd to his Monastery, *ibid.* His Miracles, *ibid.* His Death, *ibid.* the Author of his Life, 173. Books attributed to him, *ibid.*

Antioch, a pretended Council held there, 330. Against *Eusebathius*, 601. Councils of *Antioch* in the Year, 341, and 342. Upon what Subject, 602. Another in, 345. Another in, 358. Which condemned the terms *Consubstantial* and of like Substance, 608. Synod in, 361. *Constantius's* Order, 610. Another Council there in, 363. Under *Meletius*, 611. Another in, 378. To restore the Peace of the Church, 615. *St. Peter's* See, 462.

Antiochus, Bishop of *Ptolemais* in *Phœnicia*, 328.

Antoninus, Bishop of *Ephesus*, and *Exarch* of all *Asia*, accused in a Council held at *Constantinople*, 303.

Antipater of Bostra, a Censure upon this Author's Works, 507.

Antiquity, To be follow'd in Matters of Discipline as well as Faith, 474.

Antoninus Honoratus, Bishop of *Constantina* in *Africa*, his Letter about Persecution, 447.

Apparition, of the Dead 386.

Apocryphal Books, why so call'd, 47. Rejected by *Gelasius*, 521.

Appraates, a Miracle wrought by him in curing a Horse, 456.

Apollinarius Sidonius, Bishop of *Clermont*, his Life, Disposition and Writings, 513.

Apollinarius of Hierapolis, 71. Catalogue of his Writings, of which only the Titles remain, *ibid.* His Style and Genius, *ibid.* Fragments falsely attributed to him, *ibid.*

The *Apollinarii*, Their Life, 214. Knowledge and Writings, *ibid.* Doctrine and Errors, *ibid.* Condemnation of *Apollinarius* and his Followers, 215. His Genius, *ibid.* Loss of his Writings, *ibid.* Edition of his Books, *ibid.*

Apollonii, Two different Authors of that Name, and their Writings, 83.

Apollonius Tyanaus, By whom compar'd with *Jesus Christ*, 460.

Apostles, Their Lives above the Lives of other Men, 450.

Appion, His Commentary upon the *Hexameron*, 76.

Apra, Daughter of *St. Hilary*, 191.

Aprigius, a Judgment upon the Work of that Author, 555.

Aquila, Translation of the Bible and his Version of it, 29.

Aquileia, Council held there, 207. and 617.

Arabianus, an old Author, 76.

Arator, Judgment upon his Poems, 555.

Arcadius, by whom banish'd for the Faith, 447.

Archelaus, 141.

Archdeacon, his Dignity and Office, 570.

Aretas, Author of a Commentary upon the *Revelations*, 555.

Ariminum, a Synod held there in, 359. History of it, 609.

Aristides, Athenian Philosopher, 63. His Apology for the Christians, to the Emperor *Adrian*, *ibid.*

Aristeas, and *Aristobolus*, 22.

Arius, Priest of *Alexandria*, Discovers his Opinion to the Council of *Nice*, 152. Principal Error, 156. Condemnation of his Heresie by *Alexander*, 168. *Athanasius* opposes him in the Council of *Nice*, 169. Who join'd him, 153. His Death, 160. Councils held upon Occasion of his Heresie, 598.

Arles, Council held there under *Constantine*, against the *Donatists*, 159. Another Council in, 314. 595. Canons of the Council, *ibid.* and 596. Another against *St. Athanasius*, 607.

Arles, the Church by whom founded, 471. The Privileges of the Church of *Arles*, by whom revok'd, and restor'd to the Church of *Vienna*, 468. The second Council held in that City, the Number and Abridgment of it's Canons, 681. Contests between the Bishops of *Arles* and *Vienna*, concerning Ordinations, 527. Regulated by Pope *Symmachus*, *ibid.* Privileges to the Bishop of *Arles* by *Symmachus*, 528. *Pallium* and *Vicariate* granted to the Bishop of *Arles*, by *Vigilius*, 553.

Armentarius, the Sentence given against him by the Council of *Ries*, being unduly Ordain'd Bishop of *Ambrun*, 479.

Arms, the Profession of them not forbid, 388.

Arnaud de Fontg, His Edition of *St. Jerome's* Version of *Eusebius's* *Chronicon*, 154.

Arnobius, his Profession and Religion, 146. Yet a *Catechumen*, he Wrote Seven Books against the Heathen Religion, *ibid.* Abridgment of them, *ibid.* Censure upon them, 147. Editions, *ibid.*

Arnobius Junior, a different Person from the Apologies, 501. His Doctrine and Writings, *ibid.* He did not hold Original Sin, *ibid.*

Arsacius, Brother to *Nestorius*, Ordain'd Bishop of *Constantinople*, in Place of *St. John Chrysostome* in Exile, 304.

Arsacius, Patriarch of *Constantinople*, *St. Chrysostome's* Successor, 420.

Arsenius, a *Meletian* Bishop, 170. Assemblies of the Faithful upon what Accounts permitted, 153.

Asclepiades, a *Novatian* Bishop, 420.

Asclepius, his Writings against the Hereticks, 499.

Asparus, a Consul, 463.

Assemblies, of Christians on different Days in distinct Churches, 449.

Asterius, Why and by whom put among the Ecclesiastical Writers, 184. His Writings, *ibid.* Not Bishop of *Amasea*, *ibid.*

Asterius, Bishop of *Amasea*, a City in *Pontus*, 329.

Asylum, Right of *Asylum* granted to the Church, confirmed with Restrictions, 687. Restrictions upon the Law of Sanctuary, 690. 698. a Privilege of Churches, 680.

Astolphus, Brother to *Rachisus* King of the *Lombards*, takes *Ravenna*, 163. Demands Peace of *Pepin*, and breaks it soon after, *ibid.* Besieges *Rome*, *ibid.*

St. Athanasius, his Country, 169. His Parents unknown, *ibid.* The Baptism he is said to confer upon some Children esteem'd a Fable, *ibid.* He accompanies *Alexander* to the Council of *Nice*, when he was but a Deacon, *ibid.* His Promotion to the Bishoprick of *Alexandria*, *ibid.* And (c) Endeavours of the *Arians* to drive him thence, *ibid.* The Bishops that favour'd *Arius*, accuse him of imposing a new Tribute upon the *Egyptians*, and of conspiring against the Life of the Emperor who notwithstanding declares him Innocent, *ibid.* Accus'd again of murdering *Arsenius*, 170. Call'd before the Council of *Cæsarea*, he appears not, and why, *ibid.* Cited to that of *Tyre*, *ibid.* He appears, *ibid.* His Accusation by a lewd Woman fabulous, *ibid.* Retires from the Council and is deposed, *ibid.* Another Accusation against him, *ibid.* He is banish'd to *Triers*, *ibid.* And recall'd by *Constantine's* Son, *ibid.* And (b) new Accusations against him, *ibid.* He retires to *Rome*, and is well receiv'd by Pope *Julius*, *ibid.* Is justified in a Council held at *Rome*, *ibid.* Is absolved by a Council held at *Sardica*, 171. And recalled in, *ibid.*

A General Index of the Principal Matters, &c.

ibid. Letters and Edicts to abrogate all that had been done against him, *ibid.* Re-enters his Diocese, where he is favourably receiv'd, *ibid.* A Report spread against him, *ibid.* He flies to the Desert, *ibid.* Where he compos'd several Books, *ibid.* Being return'd from the Desert he assembles a Council at *Alexandria*, and why, *ibid.* Flies again to the other Side the Nile, *ibid.* Goes to *Antioch*, to meet the Emperor *Jovian*, where he held a Synod, what was done there, *ibid.* His Death, 172. His Works, *ibid.* 173, 174. Abridgment of his Works, 176, &c. His Genius, Style and Doctrines, 180. His Funeral Oration, 254. Editions of his Works, 180. Synods for and against St. *Athanasius*, *ibid.*

Athanasius, a Priest his Petition against *Eutyches*, 495.

Athalaricus and *Theodatus*, Maintain themselves in Possession of *Rome*, 163. They are driven from thence by *Belisarius*, *ibid.*

Athenagoras, a Philosopher lived in M. *Antoninus* his Time, 69. Presents an Apology to the Emperor for the *Christians*, *ibid.* Abridgment of this Apology, *ibid.* This Author unknown to *Eusebius*, *ibid.* Editions of his Books, *ibid.*

Athenogenes, Martyr Author of an Hymn, 141.

Attention, necessary in Prayer, 323.

Atticus, Successor to *Arsacius* in the See of *Constantinople*, during the Exile of St. *John Chrysostome*, 305.

Atticus, Patriarch of *Constantinople*, his Life, Disposition and Writings, 410.

Atticus, a Priest, 476.

Audentius, a Bishop in *Spain*, 302.

St. *Augustine*, Born at *Tagasta* a City of *Numidia*, 369. Learns Grammar there, and Studies Humanity at *Madaura*, and Rhetorick at *Carthage*, *ibid.* Returns to *Tagasta*, where he taught Grammar and frequented the Bar, *ibid.* He teaches Rhetorick at *Carthage*, is engaged in the Errors of the *Manichees*, from thence he went to *Rome*, and after to *Milan*, making the same Profession, *ibid.* He there renounced the Errors of the *Manichees*, and having received Baptism, returned to *Hippo*, where against his Will he was ordained Priest by *Valerius*, *ibid.* The same Bishop made him his Co-adjutor, and he was ordained Bishop by the Primate of *Numidia*, *ibid.* Dies in his own City, while it was besieged by the *Vandals*, 370. A Critical Disquisition upon his Works, *ibid.* His Genius, 415. His Memory honour'd by the Church of *Rome*, 432.

Augustine, a Monk History of his Mission into *England*, 575.

Azmius, Consul, 468.

Avitus, a Priest of *Spain*, Friend to *Paulus Orosius*, 368.

Avitus, his Life and Writings, 528.

Aurelius and *Celerinus*, of St. *Cyprian's* Clergy, 121.

Aurelius, Bishop of *Carthage*, 445.

Aurelianus, his Rules for Monks, 554.

Austerities, Examples of surprizing *Austerities*, 564.

Authors, Little known by the Ancients, Pr. A Catalogue of those that have written about Ecclesiastical Authors, *ibid.* What *Hereticks*, that have written upon them, *ibid.* Characters by which the time and Order of their Works may be known, *ibid.* Of the Authors of the Bible and what may be guess'd of them, P. 1, 2. &c.

Author, of the Books of the Vocation of the *Gentiles*, and of the Epistle to *Demetrius*, 490.

Author, of the Confession of Faith attributed to *Rufinus*, some Authors Opinions about this Work, 431.

Author, of the Memoir concerning the Affair of *Acacius*, this Name is not known, 518.

Authority, Civil and Spiritual, 615.

Auxentius, an *Arian* Bishop, 275.

Auxiliarius, a Roman Orator, 481.

B

Bacharius, a Christian Philosopher, 367.

Bachyllus, of *Corinth*, wrote a Letter concerning *Easter*, 76.

Balls, No Enemies so dangerous, as Nocturnal Diversions, Balls, Musick-meetings, and pernicious Dancings, 325.

Bandoninia, a Writing of this young Woman, 560.

Baptism, its Necessity and Efficacy, 91. Infants Baptized as soon as they were Born, 123. Questions concerning it, 91. Ceremonies of it, 92.

Baptism of *Hereticks*, St. *Cyprian* and *Stephen's*, Opinions concerning it, 118. (f. g.) History of their Differences upon that Question, *ibid.* Council held about it, *ibid.* Different Customs in several Churches, *ibid.* (h. i. k. l.) Decided in a Council held at *Arles*, *ibid.*

Baptism, Necessity and Effects of Baptism, 23. &c. 220. 256. 261. It is not lawful to repeat it when conferred in the Name of the Trinity, 208. 211. Effects of Baptism, 181. 208. Dispositions necessary to the well receiving it, 219. The Ceremonies of Baptism 222. 257. The receiving of Baptism not to be deferred, 247. 257. The Ministers of Baptism, 207. The Baptism of *Hereticks*, *ibid.* 211. 238. We receive by Baptism, not only Pardon and Remission of our Sins, but also the Grace of the Holy Ghost, and several other spiritual Gifts, 319. It matters not who Baptizes, provided it be in the Name of the Father, Son and Holy Ghost, 410.

Baptism, Baptism for the Dead in St. *Paul*, what it is, 422. The Effects of Baptism, *ibid.* Infant Baptism, *ibid.* The Day for Baptism, 471. Its use, 459. It came instead of the Jewish Washings, *ibid.* At what time it ought to be administered, 471. Some Questions about Baptism, 476. How it ought to be used with those that have been Baptized and Rebaptized by *Hereticks*, 466, &c. They ought to be Rebaptized, who can't

prove that they have been Baptized already, *ibid.* They ought not to be Rebaptized who can remember that they have been Baptized tho' they cannot tell by what Sect, *ibid.* Solemn Baptism, St. *Leo* affirms, ought not to be administered on the Feast of *Epiphany*, 471. Nor on any other Festivals, besides *Easter* and *Pentecost*, 476. The Necessity of Baptism, 431. They are not to be Rebaptized, who have been Baptized in the Name of the Trinity, 523. The Ceremonies and Effects of Baptism, *ibid.* Reasons for Infant Baptism, 526. When it is to be reiterated, 682.

Baptism, That no Salvation can be attain'd without the Sacrament of Baptism, except to those that shed their Blood for Jesus Christ, 537. Baptism without Faith signifies nothing to the Adult, *ibid.* It is useless to Baptize the Dead, *ibid.* Faith without Baptism cannot save according to St. *Fulgentius*, *ibid.* Baptism sufficeth without the Eucharist, *ibid.* The Effects of Baptism, 566. It is indifferent to use three Dippings, or one, *ibid.* It may be given extraordinarily to Jews, *ibid.* No Person must be forced to receive it, *ibid.* The Baptism of *Hereticks* valid, if it be given in the Name of the Trinity, *ibid.* In an uncertainty whether one has been Baptized or no, he must be Baptized, *ibid.* When it is to be administered to the Adult, and to Children, 689. Children ought to be brought to the Church Twenty Days before *Easter*, that they may be Exorcis'd, 714. Baptism forbid to be administered but in *Easter*, 689. 714. Baptism forbid on Festivals, 689. Baptism given by the Apostles in the Name of the Trinity, 555. A Woman with Child may be Baptized, 577. Catechumens must not be prayed for that died without Baptism, 691. Rebaptization forbid, 712.

Baradatus, and *Thalaleus* Monks, Who were always bowed down and shut up, 456.

Barbarians, When and how they made themselves Masters of *Italy* and *Rome*, 163.

Bardefanes a Syrian, His Country: his Profession at first a Christian, and afterwards went over to the *Valentinians*, 72. His Errors, *ibid.* A Man of quick Parts and Learning, *ibid.*

Bardefanes, An *Heretick*, 457.

St. *Barlaam*, His Panegyrick, 248.

Barnabas, an Apostle; Reason of his Name: his Profession and Employment, 34. His Letter, *ibid.* Not Canonical, *ibid.* To whom directed, 35. When and how often Printed, *ibid.*

Baruch, and his Prophecy, P. 3. (1. 1.) His Book by whom received as Canonical, P. 17. Rejected by St. *Jerome*, *ibid.*

Basilides, *Heretick*; his Errors, 63. 125.

Basil, of *Ancyra*, His Life and Doctrine, 189. His Book against *Marcellus* of *Ancyra*, *ibid.*

St. *Basil*, Bishop of *Cesarea* in *Cappadocia*; Names of his Father and Mother, 228. By whom brought up, *ibid.* His Life, *ibid.* His Qualities and Episcopal Actions, *ibid.* &c. His Death, *ibid.* His Funeral Oration, 254. A Chronological Catalogue, and an Abridgment of his Letters 229. and to 240. His other Writings, 142. and 249. His Character, 249. Judgment on, and Abridgment of his Doctrine, *ibid.* Editions of his Works, *ibid.* The Names of the Translators of his Works, *ibid.* Project for a new Edition of them, *ibid.*

Basil, Friend of St. *Chrysostome*, 303.

Basil, Bishop of *Seleucia*, His Life, 495. His Homilies and their Abridgment, *ibid.* A Censure upon his Style and manner of Writing, 496. The Edition of his Homilies, *ibid.*

Basilinus, Bishop of *Antioch*, 475.

Basil of *Cilicia*, *Photius's* Judgment upon this Author, 541.

Basilina, Mother to the Emperor *Julian*, 303.

Bassianus, Bishop of *Evafa*, his Petition in his own defence, 676.

Bassianus, The difference between him and *Stephen*, who both pretended to the Bishoprick of *Ephesus*, determined in the Council of *Chalcedon*, 676.

L. de *Bassompierre* Bishop of *Santones*. Praise of that Bishop, 582.

Bassus, His Accusation of *Sixtus III.* a Fable, 446.

Beasts, The difference between the Clean and Unclean, 496.

Bel, its History, 4. (u. v.)

Belisarius, a Roman Captain takes by Force the City of *Rome*, 163.

St. *Benedict*, His Life and Miracles, 551. 580. Abridgment of his Rule, 551.

Benefices, The Goods of the Church the Patrimony of the Poor, 303. Plurality of Benefices condemned, 689.

Berosus, a Supposititious Author, 25.

Beryllus, Bishop of *Bosra* in *Arabia*, his Errors and Conversion, 116.

Beziers, Council there in, 356.

Bible, its Canonical Books, 1. &c. Books Lost and Apocryphal, 16. &c. History of its Books, 21, &c. And Greek Versions, *ibid.* In what Language and Characters the Books of the Bible were written, *ibid.* 24.

Bibliothèque, of the Ecclesiastical Authors, why this Book is so called, Pr. Its design General, *ibid.* How pursued, Pr. Why written in *French*, Pr.

Bigamists, Cannot be Ordained, 568. Prohibitions to Ordain them, 685.

Bishops, Established by the Apostles and afterward Chosen by the Church, 50. Distinction of Bishops and Presbyters, 59. Duty of Bishops, 60. How they ought to govern the Flock of J. C. from whom they received their Office, 121. They have a Power to judge in Matters of Faith and Discipline, 122. Can do nothing without their Clergy, *ibid.* Are above Priests, 211. 236. Qualities necessary for a Bishop, 181. 315. He ought

A General Index of the Principal Matters, &c.

ought to be Learned, *ibid.* His only Care should be to please God, *ibid.* The Glory of a Bishop is to relieve the Necessities of the Poor, 343. He ought to be an Example to his whole Church, *ibid.* They ought to be judged by those of their own Province, 304. The Infamy of Bishops, is not the Infamy of the Church, 419. They ought to be an Example to the People, *ibid.* Their Duty to teach in the Churches, 432. They ought to observe the Canons, 434. The Names of the Bishops of the Nestorian Party, 444. The Names of the Orthodox Bishops of St. Cyril's Side, 445. Must not be such as have had Two Wives, or have Married a Widow, 465. The ancient Right of the African Bishops, 466. Subject to the Law of Continence, *ibid.* Ought not to be Married to two Wives, 470. Ought to go to the Synods, *ibid.* Ought to observe the Canons, *ibid.* Canons about Bishops, 470. He that goes from one Church to another, contemning his own shall be deprived of both, *ibid.* Are all equal in what Sense, 470. Ought not to pawn the Goods of their Church, 471. A Description of good and evil Bishops, 522. The Virtues of Bishops, 523. They ought not to receive nor ordain the Clergy of other Bishops, 674. Nor usurp their Churches, *ibid.* The Obligations Bishops are under, 571. Instructions concerning the Obligations of Bishops and Pastors, drawn from the Pastoral of St. Gregory, 578. It is forbidden, to Bishops, to undertake any thing in prejudice of their Brethren, 690, 691. Humility of Bishops, 579. They ought to have a Clerk with them as a Witness of their Actions, 531. Translation of Bishops, 573.

Bishopricks, Union of Bishopricks, *ibid.*

Bithynia, Pretended Council of *Bithynia*, in 323. For *Arius*, 593.

Blessedness, The Ancients believed not perfect till after the Resurrection, 667. (1.) *Origen's* particular Opinions concerning it, 112. In what the Sovereign Happiness consists, 540.

Blood, If Christians may eat the Blood of Beasts, and when the Church ceased to forbid it, 561.

Boethius, His Life, 540. His Writings, *ibid.*

Boniface, I. Successor to Pope *Zosimus*, 417.

Boniface, II. His Ordination, 542. Letter that is falsely attributed to him, *ibid.* Letter to *Casarius* Genuine, *ibid.*

Boniface, Monk, Multiplies Wine, 580.

Bonofius, An ancient Companion of St. *Jerome*, 341.

Books, Ways to find out when they are Spurious, Pr. How many sorts, Pr.

Bourdeaux, Council there in 383. Against *Instantius* a *Priscillianist*, 618.

Bread, a Mark of Union, 363.

Bruno, Bishop of *Signi*, 189. 484. Writings attributed to him, *ibid.*

Byzantium, By whom named *Constantinople*, 159.

C

Caius, Presbyter of the Church of *Rome*, 95. Fragments of his Book against *Proclus*, *ibid.* Other Books of his, *ibid.* His Errors, 96.

Calaris, Metropolitan City of *Sardinia*, 201.

Callinicus, a *Meletian*, 169.

Calliopius, a Priest of *Nice*, 420.

Calumnies, Against the Christians refuted, 68.

Canons of the Apostles, Different Opinions concerning them, 40. Not drawn up by the Apostles, *ibid.* By whom attributed to them, *ibid.* Ancient, *ibid.* Nine other Canons falsely attributed to the Apostles, 42. It is not permitted to a Bishop, to be ignorant of them, 338.

Canon of the SS. Of the Old Testament, made by whom P. 16, 17. What Books it takes in P. *ibid.* What are Apocryphal, P. 18, 19. Of the N. T. P. 19. Why the Canonical Books are so called, 16.

Canticles, P. 3. The Authority and Meaning of that Book, 453. Acknowledged to be Divine by the Fathers, *ibid.* Not to be read by Young and Illiterate Persons, *ibid.*

Caprasius, a Monk of *Lerins*, 483.

Capreolus, Bishop of *Carthage*; Successor of *Aurelius*, he sent his Deputy to the Council of *Ephesus*, 446. And wrote a small Treatise against *Nestorius*, *ibid.*

Capua, Council of *Capua*, in 390. By whom held, and why, 618.

Cardinal, What the Quality was in the time of St. *Gregory*, 570.

Carosus, a Monk, 475.

Cartenna, a City of *Mauritania*, 486.

Carterius, Superior of the Monks, in the Suburbs, of *Antioch*, 302.

Carthage, A pretended Council there in 311. Where *Cecilian* is elected Bishop of *Carthage*, by *Felix* Bishop of *Aptungis*, 594. I. Council of *Carthage* in 348. p. 619. Its History, *ibid.* II. in 390. *ibid.* Its Canons, 620. Another Council of *Carthage*, in 394. *ibid.* Another in 367. *ibid.* Its Canons, 621. Another in the Year 398. Called the Fourth, p. 622. History of the Council *ibid.* Canons, *ibid.* Another in the Year, 399. p. 625. Another in the Year, 401. *ibid.* Called the Fifth, *ibid.* Canons, *ibid.*

Carthage, By whom and at what time taken, 500. Primacy and Jurisdiction of the Archbishop of *Carthage* over *Africa*, 691. Preheminence of the Bishop of *Carthage*, 544.

Cassian, 425. His Conferences, 416.

Cassiodorus, His Life and Writings, 550.

Catechumens, Distinction of different sorts of *Catechumens*, 219. Disposition requisite in *Catechumens* for receiving Baptism, *ibid.* The Gospel ought to be read to them, 681. They ought not to go into the Baptistry, nor be with the Faithful, *ibid.*

Causes, Of greater Consequence, to be determined before whom, 470.

Celerinus, Vid. *Aurelius*.

Celestius, Companion and Disciple of *Pelagius*, 367. Condemned in the Synod of *Carthage*, 415.

St. *Celestine*, His Life and Writings, 432. Whether the Aploisisms of Grace are his, *ibid.* And *Nestorius*, wrote to him, 443. This Pope condemned *Nestorius*, and wrote to St. *Cyril*, and *John* Bishop of *Antioch*, 642. His Letters after the Council of *Ephesus*, 650. His Death, 445.

Celestius, a Scholar of *Pelagius*, 479.

Celibacy, Celibacy of the Clergy, 466. More perfect than a married State, 200. Preferred before Marriage, 423. Different Practices of Churches concerning the Celibacy of the Clergy, 449. Canons against Persons in Orders who do not keep it, 239, 272, 279, 573, 597. Celibacy of the Clergy, 59. It was extended to Deacons and Sub-Deacons, tho' not in all Churches, 466. 470. Celibacy enjoined Deacons for the future, 681. St. *Gregory* ordain'd; that for the future the Sub-Deacons of *Sicily*, should be obliged to Celibacy as elsewhere; but he obliged not those that had been ordained before that Law, 571. The Punishment of the Bishops and Clerks that observe not Celibacy, *ibid.* Those that are in Orders are obliged to it, 576. The Laws of Pope *Innocent*, and *Sirycius* confirmed, 686. Clerks obliged to Celibacy are forbidden to co-habit with their Wives, 688.

Ceremonies, Of the Church, 92, 93. In the old Law were intended only for Men in an imperfect State, 460.

Cerinthius, His Error concerning the Blessedness of the Righteous, 95.

St. *Casarius*, His Panegyrick, 253. Life and Employments, 264. Not Author of the Dialogues attributed to him, *ibid.*

Casarea in Palaestina, Synod held there in, 334. Whither St. *Athanasius* was cited but appear'd not, 170. 601.

Casarius, Bishop of *Arles*, his Life and Writings, 553. Author of a great many Sermons, 484.

Chappels, The Bishops ought to choofe the Clerks that Serve in them, 697. Archdeacons ordered to take Care of them, 698. The Revenue belongs to him that serves, 720. Particular ones when permitted, 666.

Charity, Necessity of Alms-deeds, and vain Excuses to avoid it, 131. Ought to be the sole End of all our Actions, 379. The Duties of Christian Charity cannot diminish, and the more we have performed the more we have to do, 388. The Effects of it, 427.

Charisius, a Priest of the Church of *Philadelphia*; he presented a Petition and Confession of Faith to the Council of *Ephesus*, 445.

Charinus, False History of him, 584.

Charlemain, or *Charles* the Great; Defeats *Desiderius* King of the *Lombards*. And shuts him up in *Pavia*, 163. Surrenders to the Pope all the Cities which his Father *Pepin* had given him, *ibid.* Is made *Patricius* by Pope *Adrian*, *ibid.* In what time and by whom declared Emperor, *ibid.* His Treaty for the Division of *Italy* with the *Grecian* Emperor, *ibid.* His Successors have been Kings of *Italy* and Sovereigns of *Rome*, *ibid.*

Charles Martel, Maire of the Palace or General of *France*, *ibid.*

Charles the Bald; Gives up to the *Romans*, the Right of Sovereignty, 164. Suffragans how ordained, 332. *ibid.* Their Power, 597, 598. 603.

Cheremon, an Abbot, 426.

Children; a Father that brings up his Son ill is more cruel than if he put him to Death, 325. How to bring them up, 500.

Christians, Their manners, 65, 69. Their Assemblies and upon what Occasions, 88. Called each other Brethren and why, *ibid.* How they prayed in the Primitive Church, 589. The Name useless to those that lead a Life unworthy of it, 239. The Doctrine of *Christians*, about the Creation of the World more rational than the *Heathens*, 459.

Christophorson, Judgment upon his Translation of Ecclesiastical History, 154.

Chromacius, Bishop of *Aquila*, 332.

Chronicles, When written and by whom, 2.

Chrysippus, a Priest of *Jerusalem*; a Sermon of his upon the Blessed Virgin, 497.

St. *John Chrysostome*, Native of *Antioch*, 302. Baptized by *Meletius*, *ibid.* Hides himself and flies to avoid being Ordain'd Bishop, 303. Ordained Deacon by *Meletius*, and Priest by *Flavianus*, *ibid.* Elected Bishop of *Constantinople*, and Ordain'd by *Theophilus* Bishop of *Alexandria* his Enemy, *ibid.* His strict Discipline makes him hated, *ibid.* His pastoral Vigilance, *ibid.* Reunites the *Eastern* and *Western* Churches, *ibid.* Assembles a Synod at *Ephesus*, *ibid.* The Empress *Eudoxia* enraged against him, urges *Theophilus* to come to *Constantinople*, 304. He holds a Synod in the Suburbs of *Chalcedon* against St. *Chrysostome*, who refused to be judged by that Council, his Enemies being principal Judges, *ibid.* He is there deposed, *ibid.* The Emperor banishes him to a little Town in *Bithynia*, *ibid.* His return to *Constantinople*, *ibid.* The Empress is discontented again, *ibid.* A new Council confirms the Sentence of the former, *ibid.* Violences and Edicts against him, *ibid.* He surrenders himself

A General Index of the Principal Matters, &c.

- to those that were sent to arrest him, and by them is conducted to *Cucusus*, the Place of his Exile, *ibid.* Calamities at *Constantinople*, upon his removal, 305. He writes to Pope *Innocent*, and the *Western* Bishops to implore their aid, *ibid.* The Pope sends him Letters of Communion, *ibid.* And obtains Letters from *Honorius* to *Arcadius* in his Favour, *ibid.* Violence to the Persons that brought these Letters, *ibid.* He is remov'd to *Pityus*, a City on the *Euxin* Sea, and dies on his Journey, *ibid.* Peace restored after his Death, *ibid.* Remarks upon his Works, 305, 306.
- Holy Chrysm*, The Priests receive it of the Bishop and make Use of it, 679. Ought not to be Consecrated by Priests, 694. The Priest must go and fetch it and bring it with respect, 714.
- Church*, Abridgment of the Doctrine, Discipline and Morality of the first three Ages of the Church, 586. to 590. Out of it no Salvation, 133. Its Unity, 129. Those that enter into it should be Holy, 140. Authority and Marks of the Catholick Church, 100. 201, 202, 221. But one Catholick Church spread over the Earth, 208. 221. Principal Marks of it, 208, 209. The Church consists not in the Walls of it, but in the Holy Union of its Members with Jesus Christ, 306. Its perpetuity is an invincible proof of the truth of Religion, 318. The good are mixed with the bad till the last Day, 410. The Idea and Definition of the Catholick Church, 423. Some Ceremonies of it explained, *ibid.* It abhors sanguinary Punishments, 470. A Church not to be built by Exactions from the People, 423. Situation of Churches different, 348. None can give, pawn, change or sell the Goods of the Church, 471. Churches Consecrated by *Arians* ought to be Consecrated a-new, 719. A Church must not be Consecrated that is built on the Foundation of an Old one, 553. Consecration of Churches, 573. Divers Regulations in Church Government, 547, 548. Division of the Churches of the *East* and *West*. *Hormisdas* labours for their Reunion and sends Deputies to the *East* with a Memoir of Instruction, 531, 532. The Condemnation of *Acacius* hinders the Union, *ibid.* It is made at last, 533.
- Churches*, Of the *East* divided upon Occasion of that of *Antioch*, 228. 232. 236. 266, 267.
- Church*, Of *Rome*, its Authority, 208.
- Churches*, Principal and their Rights.
- Church*, Of *Jerusalem*, Establishment of its Dignity, 218. 600.
- Churches*, Of *Gaul*, Difference for Primacy, 626.
- Church*, Of *Rome*, Prerogatives granted it by the Emperor, 469. And is certainly the First, *ibid.*
- Cemele*, a City of the Sea *Alpes*, an Old Bishoprick, 485.
- Circus*, Canon against those that run in the *Circus*, 596.
- Cirthea*, a City in *Numidia*, a Council held there in, 305. Names of the Bishops that assisted in it, 591.
- Claudianus Mamertus*, a Priest of the Church of *Vienna*, an Abridgment of his Treatise of the Soul, 500.
- St. Clemens Romanus*, Disciple and Coadjutor of the Apostles, when Ordained Bishop of *Rome*, 49. His first Epistle to the *Cerinthians* sent when, and by whom, *ibid.* Its Antiquity and Authority, and the Esteem paid to it by the Ancients, *ibid.* An Abridgment of it, *ibid.* In whose Name written, *ibid.* Its Style, *ibid.* Second Letter doubtful, *ibid.* Argument of the Fragment that remains, 50. Other Books attributed to him, 52. Recognitions, Clementines, and Constitutions, falsely attributed to him, *ibid.* Judgment in General upon all these Books, *ibid.*
- St. Clemens Alexandrinus*, His Name, Country and Profession, 78. (A. B. C.) Catalogue of his Books, *ibid.* Abridgment of his Books, *ibid.* &c. Of the Exhortation to the *Gentiles*, 78. Of the *Padagogus*, *ibid.* Of the Second and Third Books of the *Padagogus*, 79. Of the *Stromata*, *ibid.* His Learning, 82. Of his Institutions, 81. Of the Book intitled, what Rich Man can be saved, 82. What Judgment should be made of him, *ibid.* First Edition of his Works, *ibid.*
- Clergy*, Canons concerning the Qualities, Life and Manners of Priests, Bishops and other Clerks, 239, 240. 278, 279, 596, 597, 598. 613, 614, 615. 617, 619, 620. 622, 623. 625, 626. Publick Penance, 168. 240. Immunities and Exemptions, 161. Edicts of *Constantine* in their Favour, *ibid.*
- Clergymen*, Ought to be Men of Worth, 465. Rules for them, 466. They ought not to leave the Church where they have been Ordained, 467. Nor go from one Church to another, *ibid.* A Bishop ought not to take the Clergy of another Bishop, 470. A Point of Discipline concerning the Clergy, *ibid.* They may not hold Farms, 674. Ought not to be Ordained without a Title to some Church, and may not have Two, 676. Ought not to contend with any but before his own Bishop, *ibid.* Rules for the Lives of the Clergy, 682. Ought not to be present at Marriages, or Feasts, 683.
- Clerks*, Divers Rules concerning Clerks, 696, 697. They ought to cut their Hair, and be modestly Clad, 686. Rank of Seniority ought to be observed among Clerks, *ibid.* Must not go out of the Diocese without their Bishop's Letter, 687. Clerks are forbidden to bear Arms, 690. They are forbid to keep Dogs and Birds for Hunting, 688. If they travel without their Bishop's Letter, they must not be admitted to the Communion, *ibid.* They ought not to have recourse to the Secular Judge, nor to summon any before him, 686. 688. The Priests shall have a Care of the young Clerks, 692.
- Clinicks*, Those who receive Baptism in their Bed at the point of Death, 319.
- Cloak*, Habit of a Philosopher, 86. A Bishop's Ornament, 423.
- Clotilda*, a Nun of the Monastery of *St. Radegonda*, 718. Her excuses reprimanded, 719.
- Clovis*, His Baptism, 529.
- Coadjutor*, Example of a Bishop, taken in as a Coadjutor in the Primitive Church, 98.
- Caelius Sedulius*, a Christian Poet; An Abridgment of his Poem on the Life of *Jesus Christ*, 447. His Temper, *ibid.* A different Person from him, who made a Comment upon all *St. Paul's* Epistles, *ibid.* The Edition of his Poem, *ibid.*
- Collections for the Poor*, From Apostolick Tradition, 479.
- Cologne*, Council of *Cologne* in 346. Against *Euphrates*, 605.
- Columbus*, Bishop of *Numidia*, *St. Gregory*, remits an Affair to him, 568.
- Comedies*, Forbidden, 423. It is a kind of Adultery to go to Comedies, 325.
- Comedians*, Their Art noxious, and a corrupter of Manners, 423. They are condemned, 682.
- Commodianus*, Wrote a Book called Instructions, 150. Abridgment of it, 151. His Style, *ibid.* Censure upon it, *ibid.* His Learning, *ibid.*
- Communion*, How it ought to be received, 223. Of frequent Communion, 236. The forgetting of Injuries and Reconciliation, is a condition essentially necessary to the worthy receiving the Sacrament, 310. The Revengeful is as unworthy of the Holy Communion, as the Blasphemer and Adulterer, 322. Disposition for worthy receiving, 323.
- Communion*, Of Strangers what it is, 686.
- Concubine*, Concubines and Wives forbidden, 466. It is a virtuous Action and not Adultery to forsake them, *ibid.*
- Concupiscence*, And an Inclination to evil, are the Consequents of the Sin of the first Man, 319. It is an Effect of Sin, 427. Cannot be eradicated in this Life, *ibid.*
- Conference of Carthage*, in the Year, 311. p. 634.
- Conference of Jerusalem*, in the Year, 415. p. 634.
- Confession*, Of Sin used in the Primitive Church, 113.
- Confession*, It ought to be made to a Priest in Private, and Sinners ought not to be obliged to confess in Publick, 474. How such as confess their Sins are to be dealt with, 523.
- Confession of secret Sins*, *ibid.*
- Confirmation*, Given by the Bishop with the Holy Chrism confers the Holy Ghost, 204.
- Constitutions*, See *St. Clemens Romanus*.
- Constantius*, Emperor of the *East*, 170. Causes Pope *Liberius* to be imprisoned, 163.
- Constantine*, or *Constantius*, a Priest of the Church of *Lyons*, the Author of the Life of *St. German* Bishop of *Antisiodorum*, 498.
- Constantinople*, Council there in 336. Against *Marcellus* of *Ancyra*, 602. Another in 338. Against *Paul* Bishop of that City, *ibid.* Another in 360. By the *Acacians*, 610. The raising of that See, 461, 462. The Prerogatives of that Church opposed by *St. Leo*, 472. The Rights granted to the Church of *Constantinople* by the Council of *Chalcedon*, notwithstanding the Opposition of the Pope's Legates, 678. Council in this City, 459. Against *Simony*, 683.
- Constantine*, The first Christian Emperor, 158. His Parents, *ibid.* Proclaimed Emperor by his Soldiers, 159. Goes to *Milan* to celebrate the Marriage of his Sister with *Licinius*, *ibid.* Quarrels with him, *ibid.* His care for the Church and the Things which belong to it, *ibid.* Assembles a Council at *Rome*, *ibid.* Gives Judgment at *Milan* in favour of *Cacilian*, against the *Donatists*, *ibid.* Declares War against *Licinius*, *ibid.* Makes Laws in favour of the Christians, and for the Celebration of the Lord's-day, *ibid.* Abrogates the Edicts of *Licinius* against the Christians, *ibid.* Labours to appease the Quarrel between *Alexander* and *Arius*, *ibid.* Assembles a Council both of the *East* and *West* at *Nice*, *ibid.* Where he assists, what passed there, *ibid.* What he did at *Jerusalem*, *ibid.* His Zeal for the Christian Religion unblameable, if he had not favoured the Bishops of *Arius's* Party against *St. Athanasius*, *ibid.* He recalls to *Tyre* the Fathers of the Council of *Jerusalem*, 160. Banishes *St. Athanasius* to *Triers*, *ibid.* His Baptism in what Place, and by whom, *ibid.* His Death, and how long he reigned, *ibid.* His Character, *ibid.* Is put among the Saints by the Greeks, *ibid.* Account of his Speeches by *Eusebius*, 161. Discourse upon *Easter*, *ibid.* Letters, *ibid.* And Edicts in favour of the Christians, *ibid.* and 162. Supposititious Donation, *ibid.* 163, 164.
- Constantius Sacristan*, Lamps light, 580.
- Constantius Chlorus*, The only Emperor in the Tenth Persecution that did not persecute the Christians, 158.
- Constans*, Emperor, Protector of *St. Athanasius*, died in 350. p. 171.
- Consubstantial*, When and where that Word was first used, 153.
- Contenance*, Consists in the subduing of all Passions, 400.
- Contumeliosus*, Bishop of *Regium*, the Condemnation of him, 543. He appeals to the Holy See, which will have his Cause tried again, 544.
- Conversion*, Never too late, 343.
- Corruption*, Ecclesiastical Princes as well as others submit to it, 320.
- Cornelius*, P. His Election and Ordination, 134. His Letters, *ibid.* (A.) His Letter to *Lupinus* feigned, *ibid.* His Martyrdom, *ibid.*
- St. Cornelius*, Bishop of *Imola*, 485.
- Covenant*, a Book of the Old Testament so called, Lost P. 18.

A General Index of the Principal Matters, &c.

Covetousness, A sort of Idolatry, 324. Consists in the desire of having more than we should, other Vices diminish but that increases by Age, 330.

Councils, Their Original, 581. Of the Three first Ages of the Church, *ibid.* 582. Called by the Apostles, 581. In the Primitive Church, *ibid.* At *Antioch* against *Paulus Samosatenus*, 582. History and Abridgment of the Councils held in the Fourth Century, 591. &c. to the End.

Councils of Cabarsuffa and Bagais, in 393, and 394. p. 620.

Councils, of *Constantinople*, I. in 381. p. 615. II. in 382. *ibid.* III. in 383. p. 616. Another in the Year, 394. p. 626.

Council of Carthage, Of the Year, 403. p. 632. Another in 404, *ibid.* Another in 405, *ibid.* Another in 407, *ibid.* Two more in 408. p. 633. Another in 409, *ibid.* Another in 410, *ibid.* p. 635. The first Council of *Carthage*, against *Cælestius* in 412. p. 634. Council in the Year, 417. p. 635. Council in the Year, 418, *ibid.* Council of *Carthage*, in the Years 418, and 419. Concerning the Cause of *Apianus*, p. 637. Council in 420. p. 639. Council in 427, against *Leporius*, p. 640.

Council, In the Suburbs of *Chalcedon* at the Oak in 403. p. 532.

Council of Cirta or Zerta, in the Year 412. p. 634.

Councils, Held by *St. Chrysostome* at *Constantinople* and *Ephesus* in 400, and 401. p. 632.

Council in Constantinople, in the Year 426. p. 640.

Council of Diospolis, in the Year 418. p. 635.

Council, of *Milevis*, 402. p. 631. Another against *Cælestius* and *Pelagius* in, 416. p. 635.

Council of Prolemais, in *Pentapolis* in 411. p. 633.

Council of Ravenna, in 419. p. 639.

Council of Tella or Zella in 418. p. 636.

Council of Constantinople, under *Flavian*, 661.

Council of Ephesus, under *Dioscorus*, the unjust Proceedings of that Council against *Theodoret*, 462.

Council of Chalcedon, Its Authority, 475. History of things that preceded it, and for what Reason it was called, 660.

Council, The absolute Authority of a General Council, 474.

Council of Ephesus, History of this Council, 644. An History of what passed after it till the Bishops returned to their Dioceses, 647, &c. The Troubles consequent upon it, 648. The Negotiation for Peace and its Conclusion, 651. Several opposed it, 652. They were banished and expelled, 654. The renewing the Contest between the *Ægyptian* and *Eastern* Bishops, 655. Who called it, 656. Who was President, 657. Objections against this Council answered, *ibid.*

Councils Provincial, The Decree of the Council of *Nice*, for holding Provincial Councils, revived in the Council of *Chalcedon*, 678.

Council of Chalcedon, Defended by *Leontius*, 559.

Councils, Respect due to General Councils, 568. Usefulness of Provincial Councils, *ibid.* Provincial Councils ought to be held twice a Year, 533. May be held without the Pope's Consent, 531. The Bishops that come not to the Provincial Councils to be punished, 688, 689. 695.

Causin President, His *French* Translation of *Eusebius's* Ecclesiastical History and Judgment on that Author, 154. His Translation of *Theodoret*, with a learned Preface, 455.

Creation, Of the first Man, what the Breath of Life is, which was inspir'd by God into him, 437. How he became Mortal, *ibid.* How he was made in the Image of God, *ibid.* Whether God created all Creatures or no, 536.

Creed, Apostles when composed, 37. Whether made by themselves, doubtful, *ibid.* 28. Reason, *ibid.* Several compared in a Table, 39.

Creed, What we are to understand by the Quick and the Dead, 422. A Rule of Faith, 427. No new Creeds must be made, nor ought added to the *Nicene*, 647. 666. 671. Why so called, 536. Ought to be taught the Catechumens, 686.

Creed, Of *St. Cyril*, 220.

Cross, Not worshipped anciently, 589. Sign of the Cross, 221. 223. Apparition of it, *ibid.* 159. Finding of it, *ibid.* The Efficacy of the Sign of it, 302.

Custom, a bad Reason when sinful, 308. Customs of the Church to be observed, 345. 377. They are different, 378. *Ausline* permitted to establish such as he pleased in *Britain*, 576. Curiosity, Discovers not Mysteries. but destroys, 333.

Paschal Cycle, Composed by *Victor*, 557. By *Denys Exiguus*, 549. By *Metrodorus*, 384.

St. Cyprian, Country, 116. (a. l.) Conference, 117. (c.) Ordination, *ibid.* Life and Actions, 116. Differences with the *Novatians*, 117. And Pope *Stephen*, *ibid.* Censure on the Matter, *ibid.* His Martyrdom, 118. Chronological Order of his Letters, and Abridgment, *ibid.* to 128. His other Writings, *ibid.* 132. Books falsely attributed to him, *ibid.* His Style, 132. His Learning, *ibid.* Editions of his Books, 133.

Cyprus, Council there in 399. Where *Origen's* Books were condemned, 626.

St. Cyril of Jerusalem, His Life and Ordination, 218. Judgments for and against him, *ibid.* 223. His difference with *Acacius*, who gets him deposed in a Council, 218. And is so again in the Council of *Constantinople*, *ibid.* His Catechetical Lectures justified, *ibid.* (a. v. f.) Letters ascribed to him, 223. His Style and Doctrine, *ibid.* Editions of his Works, *ibid.*

St. Cyril, Patriarch of *Alexandria* reproved, 424. His Life and Writings, 434. *Gennadius* judges wrong of him, 507. He opposes *Nestorius*, 640. Writes against him to *Rome*, 642. Condemns him in *Ægypt*, 643. Presides in his own Name in the Coun-

cil of *Ephesus*, 657. Is condemned by the *Eastern* Bishops, and apprehended by the Emperor's Order, Vid. Council of *Ephesus*. At last dismissed, and sent to his Bishoprick, *ibid.* His Doctrine justified, 659. His Chapters ambiguous, *ibid.* His Disposition, 438. Death, *ibid.*

Cyrillus, of *Scythopolis*, Author of the Life of *St. Euthymus*, 555.

D

Dacius, Bishop of *Milan* drives away Devils, 580.

Damasus, Pope, His Ordination disturbed by *Ursicinus*, 226. His Genuine Letters, 227. Supposititious ones, *ibid.* Poems and Epigrams, *ibid.* Council under him, 614.

Damiata, a City of *Egypt*, 421.

Daniel, Life, Profession, and Writings, P. 4. (m. m. n. n.)

Daniel, an Abbot, 426.

Deacons, 590. Canons about them, and Deaconesses, 596. 599. 603. 607. 613. 620. 621. 623. 625. 626. Deacons are the Bishops eye, 423. Not enjoyn'd publick Penance, 466. Not obliged to Continence, *ibid.* Deaconesses not be Ordain'd till 40, 678. their Ordination defended, 681. What respect they owe to the Priests, 682. When obliged to Celibacy, 681, 683. Functions of Deacons, 570. It is forbidden to consecrate Widows, 689.

Dead, Ceremonies used at their Interment, 526. Prayers for them, 156. 297. 298. 630. 528. 589. Oblations for them received in the Church, 376. When the Eucharist, or Alms are offered for the Dead, there are Thanksgivings for those that have been Good, and Intercessions for the Wicked, 399. We should not lament but rejoice for the Dead, 326. Their Friends ought to give Alms for them, 320. Prayers of the Church and Sacrifices for them 581. 712. Better to live well here, than to depend on ought can be done after Death, 581. Self-Murderers not to be Pray'd for, 695. 712. Nor those that dye unbaptized, *ibid.* Nor Executed Criminals, *ibid.* Nor those that dye in any great Crime, 695. Whether or no the Dead can be anathematiz'd, 703. 707. 710. The Opinions of Christians concerning it, 131.

Death, A Christian should wish, not fear it, 326.

Decentius, Bishop of *Eugubium*, 337.

Decretals, Falsity of those anciently so called, 582, 583, 584, 585, 586.

Dedication, Of a Church, Alms at that Feast, 529.

Dedication, Of a Church, necessary before Celebration in it, 176.

Demetrius, Bishop of *Alexandria*, *Origen's* Enemy, 103, 104. Excommunicates him, *ibid.*

Demons, Corporeal, lost themselves by the Love of Women, 69.

Denys, or *Dionysius* the Great of *Alexandria*, 138. *Origen's* Scholar, *ibid.* When chosen Bishop of *Alexandria*, *ibid.* His Qualities, *ibid.* Catalogue and Abridgment of his Works, *ibid.* Suffers Persecutions, 139, 140. Defends the Faith against *Paulus Samosatenus*, *Nepos*, and *Sabellius*, *ibid.* His Opinion of the Baptizing of Hereticks, 138. Of *Lent* and *Easter* 140. His Death and Style, *ibid.* Catalogue of his Works, 139, 140.

Deposition, What is necessary for the Deposition of a Bishop 626.

Desiderius, King of the *Lombards*, invades the *Exarchate* of *Ravenna*, 163.

Destiny, Against it, 155. 161. 262. 267. 278.

Devotion, Women should not offend their Husbands by an indiscreet Devotion, 393.

Diadochus, Bishop of *Phatice*, a City of the ancient *Epirus*, 301.

Diadorus, Superior of the Monks in *Antioch*, 302.

Dianius, Bishop of *Cæsarea* in *Cappadocia*, Enemy to *St. Athanasius*, 228. 233.

Diapalma, What is so, 453.

Diocletianus, His Books forbidden, 470.

Didymus, Of *Alexandria*. His profound Learning, 216. Catalogue of his Works, *ibid.* Abridgment of his Book on the Holy Ghost, *ibid.* Commentaries upon the Canonical Epistles, 217. Book against the *Manichees*, *ibid.*

Dinamius, Life of *St. Marius*, 182. Two of that Name, *ibid.* Two Lives under their Names, *ibid.*

Diodorus, Of *Tarsus*. His Life, 267. His Writings, *ibid.* His Doctrine, 227. 268.

Diogenes, His Ordination by *Alexander* Bishop of *Antioch*, tho' he had two Wives, 462.

Dionysius, Of *Corinth*, and his Qualities, 71. His Letters, *ibid.* He says that *Dionysius* the *Areopagite*, was the first Bishop of *Athens*, *ibid.*

Dionysius, Bishop of *Rome*, his Writings, 141.

Dionysius, The *Areopagite*, His Country, 52. (c.) Bishop of *Athens*, *ibid.* Not *St. Denys* of *France*, *ibid.* Books falsely ascribed to him, *ibid.* 53, 54. Their Catalogues and Editions, *ibid.*

Dionysius Exiguus. Catalogue of his Works, 549.

Dioscorus, A Monk of *Egypt*, 303.

Dioscorus, Bishop of *Alexandria*, *Theodoret's* Enemy, 461.

Discipline, Of the Church, Canons concerning Discipline, 238, 239. 271, 272, 273. 592. &c. to 594. 596, 597, 599. 602, 603. 605, 606. 612, 613. 617. 620, 621. 623. Abridgment of the Discipline of the fourth Century 628, 629, 630. Regulations of Discipline. See the Extract of the Canons of the Councils from, 591. to the end.

Diviners, Canons against them, 240. 597.

Divine, Qualities, necessary for a Divine, 256.

Divinity, Of the Jews, by whom embraced, 155.

A General Index of the Principal Matters, &c.

Divinity, Impossible to define, 300.
 Divorce, Not allow'd, but on account of Adultery, 423.
 Doctrine, and Discipline of the Church, 586.
 Doctrine, Abridgment of the Doctrine of the fourth Century, 587.
 Dominical, Women must have their *Dominical* for the Communion, 714. What it is, 715.
 Donnus, Bishop of *Antioch*, a Defender of *Theodoret*, 450.
 History of him, 675. The Actions of the Council *Chalcedon* about him, *ibid.*
 Donatists, History of them, 159, 160, 161, &c. 591, 594, 595. Refutation of their Error, 206, 207. Convicted of being Traditors and Schismatics, 207, 208. Judgments given against them, *ibid.* Books written against them, 209, 210, 211. Some of them in *Africa*, in St. Gregory's time, 575.
 Donatus, Bishop of *Carthage*, chief of the *Donatists*, not Bishop of *Calama*, 185. And (.) writ several small pieces *ibid.* and, (.)
 Donatus, St. Jerome's Master, 341.
 Donatus, a *Novatian* Bishop Converted with his People, 465.
 Donec, Until explain'd, 422.
 Dorotheus, Bishop of *Martianople* of the Party of *Nestorius*, Deposed in the Council of *Ephesus*, the number of his Letters, 444. Vide History of the Council of *Ephesus*.
 Dorotheus, a Monk, 475.
 Dorus, Bishop of *Beneventum*, 471.
 Dracontius, a Spanish Priest, Censure on his Poem, 497.
 Drunkenness, Of all Vices the most dangerous, and hateful, 324. A Discourse against it, 246.
 Duties, Of Christians, and chief of Ecclesiasticks, 278.

E.

East, We must turn to the East to Pray, 563.
 Easter, The day when it was to be kept, disputed, 74, 448. History of that Question, *ibid.* Anciently the People stay'd in Church till Midnight, on *Easter-Eve*, 142. Of its Celebration, 589, 697. And when the fittest time for Administ'ring Baptism, 471. More differences about the time of its Celebration, 507.
 Eclane, a City situate between *Campania* and *Apulia*, 441.
 Ecclesiastes, P. 3.
 Ecclesiasticks, Their Dignity, 342, 343. Their Duties, *ibid.* Their Habits, 344.
 Edeffus, a Poet, 481.
 Edeffa, Where situated, 31.
 Education, 143. Mothers as well as Fathers, must take care of the Education of their Children, 306. The Education of Daughters, 344.
 Egypt, Council of the *Egyptian* Bishops, 363. Held at *Antioch*, 611.
 Election, a new way of Electing Bishops, 682. In what manner they are to be Elect'd, 567. Qualities requisite for those that are chosen, 568. Regulation in the Election of Pope, 684. If it may be made without the consent of the Sovereign, 685.
 Elvira, Council held there in the year 305. The time of this Council not certainly known, nor the name of the City 592. and (.)
 Ember-Week, Why appointed, 479.
 Emerius, Deposed for having taking an Order from the Prince to be made a Bishop, 712.
 Emperors, Called Bishops by some Councils, 474.
 Enoch, His Book Apocryphal, Quoted by St. Jude, P. 19.
 Envy, Condemned, 132.
 Ennodius, Bishop of *Pavia*. His Life, 530. His Writings, *ibid.* Sent to the East by *Hormisdas*, 530. 532.
 St. Ephrem, The Syrian, Deacon of *Edeffa*. Time of his Birth, Country, and Life, 223. Writings justified, 224, &c. Catalogue and Editions of his Works, 226.
 St. Ephrem, Abstract of his Works, 544.
 St. Epiphanius, Time and Place of his Birth. 295. Education, *ibid.* Election to the Bishoprick of *Salamis*, *ibid.* Quarrel with *John* of *Jerusalem*, *ibid.* Assembles a Council in *Cyprus*, *ibid.* Comes to *Constantinople*, *ibid.* will not Communicate with St. Chrysostome, *ibid.* Eudoxia conjures him to pray for her sick Child, and his Answer, *ibid.* His Death, 296. Writings, *ibid.* Doctrine, 297. Style and Doctrine, 298. Editions of his Works, *ibid.*
 St. Epiphanius, Bishop of *Cyprus*, a great Enemy to *Origen*, 304.
 Epiphanius Scholasticus, Translated into Latin, the History of *Socrates*, *Sozomen*, and *Theodoret*, 541.
 Episcopacy, not to be refus'd by Monks that are worthy, 179. When they should accept it, and when not, 179. 180. 250. 251. 274. 275.
 Equicius, Miracles wrought by him, 580.
 Esther, Author unknown, P. 2. (f. r.) when that History happen'd, P. 13.
 Evagrius, Of *Antioch*, a Bishop of *Paulinus*'s Party, 273. His Books on various Occasions, *ibid.*
 Evagrius, Two of that Name, *Ponticus* and *Scholasticus*, 299.
 Evagrius, Author of the Dispute against a Jew, 505.
 Evagrius, His Ecclesiastical History, 564.
 Evanius, or *Evanlius*, his Writings, 561.
 Eucharist, The Body and Blood of *Jesus Christ*, 75, 127, 128. How to be Receiv'd, and how anciently Administred, 589. Ceremonies used at that Time, *ibid.* Of mixing Water with the Wine, 127, 128. Of using Water without Wine in the Morning, *ibid.* Obscurely explain'd in the first Ages, because of the Gentiles, 113. Necessary Dispositions of Mind for Receiving it, *ibid.* 524. Sacrilege to Prophane it, 208. 210. 222, 223, 224. Sacrifice of the Eucharist, 211. 222. The Celebration of it, and Ceremonies appendant to it, 181. 211. 222. 525. To be taken fasting, 276. 378. 563. 714. 716. It is a Sacrament, 358, 359. The Nature of it explain'd, 333. The Vail that covers it covers the Body and Blood of *Jesus Christ*, 423. 430. Explication of the Words at the last Supper, 537. A difficult Passage of *Facundus* upon it, 556. It is forbidden to offer any thing in the Cup, but Wine mixed with Water, 597. 714. Whether or no Pollutions hinder Communicating, 577. We must Receive it at *Christmas*, *Easter*, and *Whitsuntide*, 686. Consecration by an infirm Bishop, does not take away the validity of it, 567. In what manner pieces of the Eucharist are disposed at the Altar, 712. not to be given to the Dead, 714.
 St. Eucherius, His Life and Writings, 483. Style and Genius, *ibid.* Death, 484. The Books that go under his Name false, *ibid.* St. Blandina's Sermon evidently his, *ibid.*
 St. Eucherius, Another Holy Man of that Name, 484.
 Eudoxia, Empress, Enemy to St. Chrysostome, 304, 305.
 Eudocia, Empress, her Writings, 497. Remarkable accident concerning her, 498.
 Eugenius, the Tyrant, when defeated and killed, 293.
 Eugenius, Bishop of *Carthage*, his Confession, 506.
 Eugippius, His Writings and Life, 506.
 Evil, Not a Substance, 188. Not a Nature uncreated, and incorruptible, 262.
 Eulalius, and Boniface, their Schism, by whom appeased, 163.
 Eulogius, Abstract of his Writings, 562, 563.
 Eunomius, Disciple of *Aetius*, his Country, 213. Life, Writings, and Genius, *ibid.* Book of St. Basil against him, *ibid.* Book of St. Gregory Nyssen against him, *ibid.*
 Eunuch, Not lawful to make ones self so, 102, &c.
 Evodius, Bishop of *Uzala* in *Africa*, 368.
 Euphemius, Bishop of *Constantinople*, his Endeavours to reunite with *Gelasius*, 518.
 Euphronius, Bishop of *Augustodunum*, 466.
 St. Euprepius, a Monk, 441.
 Eusebius, of *Casarea*, his Country, 152. and (.) Surname, and (.) *ibid.* By whom Ordained Priest, *ibid.* During the Persecutions, exhorts the Christians to continue steadfast, 152. Is suspected to have offered Incense to Idols, *ibid.* Succeeds *Agapius* in the See of *Casarea*, *ibid.* And protects *Arius*, *ibid.* Signs the *Nicene* Creed, 153. And in the mean time holds Correspondence with the *Arians*, *ibid.* Refuses the Bishoprick of *Antioch*, *ibid.* Assists at the Councils of *Antioch*, *Tyre* and *Constantinople*, *ibid.* Makes a Panegyrick on *Constantine*, *ibid.* Death, *ibid.* Works, *ibid.* 154, &c. An account of his Ecclesiastical History, and other Works, *ibid.* His Judgment upon the Trinity, 155, &c. Upon other points of Divinity, *ibid.* Censure on this Author, 157. Of his Sermons, *ibid.* Character, *ibid.* Whether or no he may be called a Saint, *ibid.* And (f.) Editions of his Works, 158.
 Eusebius, of *Nicomedia*, 153. 157. 165.
 Eusebius Vercellenfis, his Country, 266. Assists at the Council of *Milan*, *ibid.* is banish'd, Assists at one in *Alexandria*, *ibid.* His Death, *ibid.* Reputed a Confessor, *ibid.* Letters and Writings, *ibid.*
 Eusebius, Bishop of *Valentinople* in *Asia*, 303.
 Eusebius, Father of St. Jerome, 340.
 Eusebius, An Author of the fifth Century, 368.
 Eusebius, Bishop of *Damiata*, reprov'd by St. Isidore of the same City, 423.
 Eusebius, a Monk, 456.
 Eusebius, Bishop of *Ancyra*, 461.
 Eusebius, Bishop of *Milan*, 472.
 Eusebius, a French Bishop, Author of a great number of Sermons, 484.
 Eusebius, Bishop of *Dorylaum*, Accuser of *Eutyches*, Condemned by *Dioscorus*, but Absolved by the Council of *Chalcedon*. Vid. Council of *Chalcedon*. An Enemy to *Nestorius*, 442. His Petitions, 495.
 Eusebius, The true Author of those Sermons, attributed to *Eusebius*, Bishop of *Emesa*, 484.
 Eustathius, Bishop of *Antioch*, his Country, 165. And (.) Life, *ibid.* Assists at the Council of *Nice*, *ibid.* And (.) deposed, *ibid.* 166. And (.) f. g. Writings, *ibid.* And (.) m. n. Commentary on the beginning of *Genesis*, falsely ascribed to him, 167.
 Eustathius, of *Sebastea*, Quarrels with *Basil*, his Frauds, 228. 232. 235.
 Eustathius, his Translation of St. Basil's Homilies, 505.
 Eustratius, Abstract of his Treatise of Souls, 584.
 Eutropius, Bishop of *Valentia*, his Writings, 583.
 Eutropius, The Priest a different Person from him that made the Abridgment of the History: His Letters, 505.
 Eutherius, of *Tyana*, his Writings, 444. Opposition to the Peace, 653. Yields at last in the V. Council of *Ephesus*.
 Eutrychius, a Prefect.
 Euthymius, an Egyptian Monk, 303.
 Eutyches, His Heresie, 457. His Doctrine approv'd by the Council of *Ephesus*, 462. Condemned in a Synod of 600 Bishops, 472. His Petition, 495. What it was and its Effects, 661.
 Euxitheus, Bishop of *Theffalonica*, St. Leo Writ to him, 475.
 Euzoius, an Arian Author, 218. Different from the Famous Arian, Bishop of *Antioch*, *ibid.*

A General Index of the Principal Matters, &c.

Exarchs, Established at *Ravenna*, 163.
Excommunication, By one Bishop, can't be removed by another, 103. The ancient Manner of it, 236. An unjust one hurts the Imposer more than the Sufferer, 393. Not to be used for a small Thing, 469. 686. 698. None but the Guilty to suffer it, *ibid.* No Converse to be held with the Excommunicate, 647. They must not be received by the Bishops, 680. Moderation must be used. 681. Effects and Conditions of it, 572.
Exhortation, To follow *J. C.* 78.
Exuperius, Bishop of *Tholouse*, To whom *Innocent* the First addresses his third Letter, 338.
Ezekiel, His Life and Writings, P. 3.
Ezra, Author of the Books ascribed to him, P. 2.

F

Faustus, His Writings, 555.
Faith, The beginning of Faith and good Inclinations come from God, not Free-will, 391. 413. 488. Faith stops not at a curious Search into Nature, 400. We ought to believe what God hath revealed, and not examine it with a rebellious Spirit, 333. An Abridgment of Faith, 459. Rules of Faith of the Catholick Church, 482. Necessity of it, 459. It may be perfected or explained, not changed, or added to 666, 667. 670. 539. Without Works useless, 528.
Fallibility, of Men and Popes, 580.
Falls, Of great Men, should caution the holiest to shun Pride, 395.
Fasting, When truly performed, 113. Before *Easter*, on *Wednesdays* and *Fridays*, *ibid.* 590. Excessively used by the *Montanists*, 93. The Usefulness and Obligation of Fasting, 244. 263. 276. 593. 613. 614. 168. 291. 630. 479. Fast of *Lent*, 182. 271. 291. 310. Canons concerning Fasting, 168. 272. 613. 614. 624. A great Scandal to Fast on the Lords-day, 377. Fasting consists not alone in abstinence from Meats, but also in refraining from Vice and practising Virtue, 32. It regards all the Senses as well as the Taste, *ibid.* There may be a Reason for not Fasting, none for neglecting Holiness, *ibid.* Why the Church of *Rome* often Fasts on *Saturday*, 425, 426. Why the Monks Fast not from *Easter* to *Whitsuntide*, 427. On Holy *Saturday*, *ibid.* The Original and use of *Lent*, and differences about it, *ibid.* 448, 449.
Fastidius, His Description of a *Christian* Life, 497.
Fathers, Often mistaken in Critical Matters, 47.
Fauslinus, a *Luciferian*, His Petition to the Emperor *Valentinian* and *Theodosius*, 270.
Fausus, Bishop of *Ries*, his Life, Works and Doctrine, 510. His Letters to *Lucidus*, 511. His Opinion about Grace and Free-will tolerable, 512. His Writings not received by the Church of *Rome*, 536.
Fear, of God, 78. 80. When servile, useful but not sufficient for Justification, *ibid.* It causes Charity to enter, but is drove out by it, 396.
Fasts, of *Easter* and *Pentecost*, 113. Of Saints celebrated very solemnly, 513. A Treatise of retrenching them by the late *M. de Saintes*, 583.
Felicissimus, 117.
Felix, Ordained Bishop of *Rome* in the Place of *Liberius*, no lawful Pope, 190, 191. And (.) neither Saint nor Martyr, *ibid.* 1. and (.)
Felix, The Fourth, his Life, and Letters Genuine and Supposititious, 542.
Ferrandus, Deacon, his Life and Writings, 538.
Ferrolus, Bishop of *Uccia*, his Rule and other Writings, 561.
Fevardentius, a *Franciscan*, 76. Censures on his Notes, *ibid.*
Flacillus, Bishop of *Antioch*, 155.
Flavian, Successor to *Melerius* in the See of *Antioch*, 302.
Flavian, Patriarch of *Constantinople*, owns *Theodoret*, 155. Condemns *Eutyches*, and is condemned by *Dioscorus* and banished, 663. 667. His Letters, *ibid.*
Flight, In Persecution, 119. Condemned by *Tertullian*, 92.
Florentius, Bishop of *Tivoli*, to whom *Innocent*, I. address'd his Eighth Letter, 338.
Florentius, Bishop of *Epidaurus*, judged innocent by *St. Gregory*, 568.
Fortunatus, An *Italian* Bishop drives away Devils, 580. Judgment on his Poems, 560.
Freedom, The Church can grant.
Frequent, Communion, 378.
Friends, Whom we ought to chuse, 321, 322.
St. Fulgentius, His Life, 533. His Writings, 534. He shuns a Bishoprick, *ibid.*
Fulradus, Abbot of *St. Denys*, receives the Exarchate of *Ravenna*, in the Name of King *Pepin*, which he restores to the Pope, 163.

G

Galerius, Emperor, 159.
Gallienus, Emperor, 152. and, (.)
Games, Are the Causes of all sorts of Evils, 325.
Gangra, Council there in, 370. p. 612.
St. Gaudentius, Successor to *Philastrius* in the See of *Brescia*, 171. The Life of his Predecessor falsely ascribed to him, 332.

Gaudentius, Bishop of *Astygis*, A Question concerning the Slaves that had been freed, 717.
Gelasius, Bishop of *Casarea*, Author of some Writings, 272.
Gelasius, Bishop of *Rome*, his Life, Actions and Letters, 518. Would not celebrate the Memory of *Acacius*, *ibid.*
Gelasius of *Cyzicum*, a Judgment on his Works, 525.
Geminianus or *Geminus*, 98.
Genealogy, of *J. C.* 422.
Genesis, The first Book of *Moses* and why, 422. The ground of all that is in the Prophets, 329.
Gennadius, Bishop of *Constantinople*, his Life, 507. Writings, Style and Genius, *ibid.* His Death, *ibid.*
Gennadius, a Priest of *Marsoilles*, his Life and Writings, 523.
Genfericus, King of the *Vandals*, Conquers *Mauritania Caesariensis*, 465.
George of *Amiens*, a *Capuchin*, published a trifling Edition of *Tertullian*, 95.
George of *Laodicea*, Driven from that Church by *Alexander*, of the Party of *Arius*, Author of some Writings, 214.
George, Usurper of the See of *Alexandria*, killed in a popular Sedition, 171.
Germanus, a Priest sent from *Constantinople* to *Rome*, in defence of *St. Chrysostome*, 425. Companion of *Cassian*, 426.
St. Germanus, His Letter to *Bruneault*, 560.
Gerontius, Bishop of *Nicomedia*, driven from his See, 303.
St. Gervasius, and *St. Protasius*, 290.
Gildas, Distinction of two Persons of that Name, 561. Writings of the latter called *Badonica*, *ibid.*
Giles, Abbot Author of a Confession of Faith, 540.
Giles, of *Rheimes*, Ordained Bishop of *Chauteaudun*, against Order, 714. Judged and condemned in the Synod of *Metz*, 719.
Gloria Patri, Against those that leave out this, 553.
God, His Existence naturally known, 87, 88. His Nature, 459. His Attributes, 100. Providence, *ibid.* Justice, 157. The Worship to be paid to him, *ibid.* We must design his Glory in all things, 223. He is the *Summum Bonum*, 374. 382. Virtue and Felicity consists in the Love of him, 386. And true Knowledge of him, 372. 386. His Appearances are made by Ministering Angels, 408.
Goods, We are not the Proprietors only the Dispensers of them, 329, 330. Those of the Church cannot be Alienated, 547. 549. 680. 681. An Exception to this Rule, 547, 687. Those who retain them, or their Titles Excommunicate, 686. Their Alienation forbidden, 569. 690. 693. 698. 711. In what Sense the Church's Goods belong to the King, 529.
Gondobald King, Conference of *Avitus* with the *Arians* before him, 530.
St. Gordus, Martyr, His Panegyrick, 247.
St. Gorgonia, Sister to *St. Gregory Nazianzen*, her Panegyrick, 253.
Gospel, Etymology and Signification of the Word, P. 26. (.) Of the Four Canonical Gospels, *ibid.* 27. Their Order, *ibid.* Some forged, and why? 32. One according to the *Aegyptians*, *ibid.* According to the *Hebrews*, *ibid.* Believed by some to be the Original of *St. Matthew*, *ibid.* 33. Proofs to the Contrary, *ibid.* The *Proto-Evangelium*, of *St. James*, *ibid.* The Gospel of *Nicodemus*, *ibid.* Gospels forged by *Hereticks*, *ibid.* The *Hebrew* Original of *St. Matthew*, *ibid.* 77. Grace of *J. C.* 81. Its necessary for the Beginning of good Works and entirely free, 226. 243. 246. 388. 543. What Opinions we should hold touching Grace and Free-will, 187. Man cannot be freed from Ignorance and Sin but by it, 374. Twelve Articles about it, 390. Reasons of the Necessity of it, 423. 426. 339. 671. We must implore it by fervent Prayers, 419. Humane Endeavours must be joined with it, 422. The Opinion of the Church of *Rome* touching it, 432. 'Tis a pernicious Maxim that Grace is given according to merit, 467. The Opinion of *St. Augustine*, concerning Grace rejected by the *French* Bishops, 482, 483. 486. 512. And by the Councils of *Arles* and *Lyons*. 511. Maintained by *St. Prosper*, 486. Approved by the *Scythian* Monks, and *African* Bishops, 535. 539. And by *St. Fulgentius* in his Works, 536. *Capitula* of the Councils of *Orange*, concerning Grace, 692. It is needful for Conversion, 530. The Danger of being confounded in Writing on Grace and Free-will, 512. The Judgment of *Gennadius* on them, 523.
Greatness, The Vanity of it, 330.
Gregory Thaumaturgus, His Name, Birth and Education, 136. *Origen's* Scholar, *ibid.* Made Bishop of *Neocesarea*, *ibid.* His Books, *ibid.* Canonical Epistle, 137. Books falsely ascribed to him, 137.
Gregory, III. Pope demands aid from *Charles Martel*, 163.
Gregory, of *Batice*, his Life, Genius and Writings, 205.
Gregory, Father of *St. Gregory Nazianzen*, his Life and Conduct, 250. Funeral Oration for him, 254.
St. Gregory Nazianzen, His Parents and time of his Birth, 250. His Life, *ibid.* And (.) Ordained Priest by his Father and Bishop by *St. Basil*, *ibid.* Abridgment of his Sermons, *ibid.* &c. to 258. Subject of his Poems, 258. &c. to 259. Letters and Will, 259. Their Number, *ibid.* His Commendation, *ibid.* Editions of his Works, *ibid.* and 260.
St. Gregory Nyssen, Time of his Birth and Ordination, 260. Life, *ibid.* Writings, *ibid.* 261. And to (.) his Character, 264. Editions of his Works, *ibid.* His Persecutions by the *Arians*, 232, 233.

[M]

St. Gregory

A General Index of the Principal Matters, &c.

St. Gregory, His Family, 566. His Employ, *ibid.* His Voyage to Constantinople, *ibid.* His Ordination, *ibid.* His Conduct and Actions in the Pontificate, *ibid.* 583. His Death, 566. His Works, *ibid.* &c. Supposititious Letters ascribed to him, 576. His Morals, 578. The Pastoral, *ibid.* Homilies, 580. Dialogues, *ibid.* Other Dubious Works, 581. &c. His Explication of the Seven Psalms of Gregory, VII. 582. Fable concerning the Soul of Trajan, 582. Judgment on his Style, *ibid.* Editions of his Works, *ibid.* The last Edition, *ibid.*

Gregory of Tours, His Works, 561. Judgment on his Style, *ibid.*

H

H Abakkuk, P. 4.

Habitation, of Clerks with strange Women forbidden, 686.

Habits, Of Churchmen the same with the Laity, 434. God gave Man Flax and Wool for his Habit, 329.

Haggai, Time when he Prophesied, 4.

Hallelujah, What time it is to be Sung, 574.

Happiness, Not perfect till after the Resurrection, 438.

Harmony, Of the Gospels, published by Victor, 557.

Hatred, Torments those that Harbour it, 322.

Hebrew, Character before and after the Captivity, P. 22. Language when disused, *ibid.* The Syriack called Hebrew, *ibid.* Points when invented, *ibid.*

Hegesippus, When he lived, 63. His Conversion, *ibid.* Writings and Fragments, *ibid.* He mentioned the first Heretick that ever was in the Church, 64. History of the Jews, falsely ascribed to him, *ibid.* His Genius, *ibid.*

Heliadotus, Priest, his Book of Principles, 184.

Heliadotus, Bishop of Trice, 449.

Heliadotus, Priest of Antioch, 369.

Heliadus, a Monk Ordained Bishop of Tarsus, 456. Deposed in the first Council of Ephesus, 463. The Number of his Letters, *ibid.*

Helvidius, a Heretick Disciple of Auxentius, 369.

Heracianus, His Treatise against the Manichees, 584.

Heracides, Deacon, Ordained Bishop of Ephesus, 303.

Heracides, Ordained Bishop of Ephesus by St. Chrysostome, deposed in a Council held against that Saint, 304.

Heraclitus, Author, 76.

Heraclius, Count raises a Tumult in Alexandria against St. Athanasius, 171.

Heraclius, Ordained Bishop of Jerusalem, 218.

Heremius, Ordained Bishop of Jerusalem, 218.

Heresies, Their use, 89. Owe their rise to Philosophy, *ibid.* Infallible Rule to confute them, 83, 89. Their Novelty, *ibid.*

Hereticks, Their Genius, 83. Constantine's Edicts against them, 162. Those that have quitted the Church and return to it again put under Penance, 339. The Example of some ill Catholics no pretence for Hereticks, 374. How to refute them, 563. How they must be received into the Church, 553. Whether the Arian Bishops that are Converted shall continue in their Dignities, the African Bishops think not, 544. Clerks that are Converted may continue in their Stations, 687. Those that fall into Heresie after Baptism having performed Penance received into the Church, 689. The Churches of Hereticks forbidden to be used, 528. 690. Clerks forbidden to eat with them, 689. Priests may apply the Chrism to them, if being Sick, they desire to be Converted, 689. Clerks Converted may perform the Functions of their Ministry having received the Benediction, 719. In what they are to be received, 529. Their Bishops that are Converted may be made Priests, *ibid.*

Hermas, His true Name, 48. Who he was, 49. What the Ancients thought of his Works, and what we should think of them, *ibid.*

Hermas, Gets himself Ordained Bishop Biterra, 508. Seizes the Bishoprick of Narbonne, *ibid.* Punished for that attempt, *ibid.*

Hermias, 69.

Hermogenes, Bishop, why and by whom sent to the Pope, 445.

Hermogenes, Heretick, 90.

Hesychasts or Quietists, Why so called, 429.

Hexapla and Tetrapla, of Origen, how ordered, 103.

Hierocles, Philosopher wrote two Books against the Christian Religion, 153. 155.

Hierarchy, See the Description of it by the Author of the Ecclesiastical Hierarchy, 525.

Hilary, Ordained Bishop of Jerusalem, 218.

St. Hilary, Bishop of Poitiers, his Life, 191, &c. Ordination, 192. Banishment, *ibid.* Assists at the Council of Seleucia, *ibid.* His Writings, *ibid.* 193. Dispute against Auxentius, *ibid.* Abridgment of his Book of the Trinity, *ibid.* And of his other Works, 195. to 200. Judgment on his Style, Genius and Doctrine, *ibid.* and 201. Editions of his Works, *ibid.*

Hilary, The Deacon, his Life, and Works, 268.

Hilarus or Hilarius, Bishop of Rome, his Life, Actions and Letters, 507, 508.

Hilary, Bishop of Arles, and his Writings, 480. His Virtues, *ibid.* His Controversie about the Primacy of his Metropolis, 468. Complaints to St. Leo, against him, 469. St. Leo Commends him after his Death, 471. His Constancy, 481. The Editions of his Works, *ibid.* His Commendation of Honoratus, *ibid.* A Censure on his Poem and Letter to St. En-

cherius, 482. He was at the Council of Ries and Orange, *ibid.* His Contest with St. Leo, *ibid.*

Julius Hilarion, Author of a Chronicon, 299.

Hippolytus, Where Bishop, 96. And (.) his Martyrdom, *ibid.* Books, *ibid.* Others ascribed to him, *ibid.* And 97. (.) His Paschal Cycle, *ibid.* (.) Fragments of his, *ibid.*

Hippo, Council there in 393. p. 620.

Historia Lausaca, Vide in L.

Histaspes, An unknown Author, 46. Books falsely ascribed to him, *ibid.*

Holy Ghost, His Mission how explained, 534.

Homicides, Canons against them, 238, 239. 240. 263. Penance imposed on them, 690.

Honoratus, Abbot of Fundi, his Miracles, 580.

Honoratus, Bishop of Marseilles, his Life and Virtues, 481.

Honoratus, Abbot of Lerins, Ordained Bishop of Marseilles, 426. Thought to be Author of the old Life of Hilary of Arles, 480. His Praise, Life and Writings, 501.

Honorius, Bishop of Augustodunum, 464.

Honours, Cannot save us from Death, 330.

Hormisdas, His Life, 531. His Letters, *ibid.*

Hosea, His Prophecy, P. 4.

Hosius, Bishop of Corduba, in what time he generously confessed the Faith, 183. The Donatists falsely Calumniate him, *ibid.* Why sent by Constantine to Egypt, *ibid.* Presides in the Councils of Nice and Sardica; and what he did there, *ibid.* Communicates with Ursacius and Valens, and Subscribes to the second Sirmian Creed, *ibid.* Why, and by whom accused, *ibid.* The History of the Two Luciferians, touching him, *ibid.* How long he lived, *ibid.* His Death, *ibid.* His Writings, *ibid.* His Power can't prejudice the Truth, 205.

Hospital, Of St. Basil at Casarea, 253.

Hospitality, a Catholick Bishop is no where a Stranger, 528.

Humility, Exhortation to it, 246. It pleases God above any thing we can do, 324. Blameable without Faith, 364. Preferable to the Power of doing Miracles, 427.

Hypape, a City of Asia, 303.

Hypatia, An Heathen Philosopher, 434.

Hypatius, a Catholick Bishop disputes against the Severians, 694.

I

Jacobus Nisibenus, His Life and Miracles, 182. 455. His Writings, *ibid.*

St. James, His Writings, 28.

James, Brother of John Converted his Accuser, 82.

Januarus, Bishop of Aquileia, 470.

Januarus, Bishop of Calaris cited to Rome, 568.

Januarus, Bishop of Malaga, unjustly deposed, and established by the Commissary of St. Gregory, 568.

Ibas, Bishop of Edessa, accused of having spoken Blasphemy against Jesus Christ, 440. His Letter to Maris the Persian, 495. Accused, and Absolved by Domnus, 660, 661. The Judgment of the Councils, about the Person and Doctrine of Ibas, 674. His Letter forbidden, 556. Proofs against him, 707. Judgment of his Letter, 711.

Iconium, Metropolis of Lycania, 265.

Idacius, Bishop of Lucus in Gallicia, his Fasti and Chronicon, 506.

Ideots, How to be used, 682.

Idols, Inflictions of Punishment by the Church, on those that sacrificed, 119, 120.

Idolatry, Confuted, 78.

Jeremiah, Life and Writings, P. 3. The Fifty second Chapter not his, *ibid.*

St. Jerome, His Birth, Education and Studies, 340, 341. Passes into the East, *ibid.* Receives the Order of Priesthood at Antioch, *ibid.* Goes to Bethlehem, *ibid.* Came to Constantinople and from thence to Rome, *ibid.* Returns to Bethlehem, Where the Ladies Paula, Eustochium and Melania came to him, *ibid.* His Death, *ibid.* Censure on his Works, *ibid.* His Character, 357.

Jerusalem, Synod held there, 335. For the Dedication of a Church, 602. Its Privileges decreed in the Council of Chalcedon, 674.

Jesus Christ, Proved to be the Messiah, 89. 128. Truly God-Man and really Incarnate, 60. Some of his Words not in the Gospel, 58. Miracles unquestionable, 63. Of David's Family, 64. His descent into Hell, 75. Believed by St. Irenaeus to have lived Fifty Years, *ibid.* Origen's Opinion concerning him, 110. His Letter to King Agbarus forged, 31. His Divinity, 179. 308, 309. His stay in the Sepulchre three Days explained, 422. He is our Passover, 447.

St. Ignatius, called Theophorus, and why, 54. (.) Whose Successor and how long Bishop, *ibid.* His Martyrdom, *ibid.* Testimonies of the Ancients touching his Letters, 55. (.) Catalogue of Editions, 56. Opinions concerning them, *ibid.* 57. Which ought to be rejected, *ibid.* Which interpolated, 56. Seven Genuine by Vossius, his Edition, *ibid.* Their Antiquity asserted, 57. 59. Objections answered, 57, &c. In what Order they were written, 59. An Abridgment of them, *ibid.* 60.

Images, 430. Defaced by St. Epiphanius, 296. Not to be adored nor destroyed, 574.

Impenitence, Final, Sin against the Holy Ghost, 388. 397.

A General Index of the Principal Matters, &c.

- Incarnation*, Opinion of the Ancients about it, 588, 789. Explication of it, 155, 156, 179. 221. 243. 256. 257. 458. Its Causes and Effects, 157. 179. If we could give an Example like it or a Reason for it, it would not be Myſterious or Singular, 386. There is but one Perſon in J. C. 427. Questions about the Incarnation, 437, 438. An Explication of this Myſtery, and Confutation of them who confound the two Natures, 457. A Treatiſe compoſed by *Gelaſius*, I. againſt *Neflorius* and *Eutyches*, about [the Incarnation, 520. a Treatiſe by *Eufchaſius* about it, 522. Doctrines of the Church againſt *Neflorius* and *Eutyches*, about it, 556. 563. The Queſtion of the two Natures, diſcuſſed with the *Severians*, 694. Scholaſtical Explication of that Myſtery by *Boetius*, 541. Whether it may be ſaid that one of the Trinity ſuffered, 533. 535. 537. 539. 541. 543. 545. 555. If the Soul of J. C. did perfectly know the Divinity, 537. If we may ſay that the Father was Incarnate, *ibid.* If the Fleſh of J. C. be Corruptible or not, *ibid.* Divers Queſtions about it, 545.
- Indulgences*, 119. 590.
- Infants*, Expoſed. Precautions concerning them, 686.
- Ingenius*, Biſhop of *Ambrun*; Defends the Rights of his Metropolis, 502.
- Injuries*, Not to be revenged, 300.
- Injuſtice*, Patience under it, a Virtue, 400.
- Instantius*, a *Prifillianiſt*, 269. 618.
- Interſtices*, To be obſerved in conferring Holy Orders, 416.
- Invocation*, of Saints, 430.
- Job*, 2. (u.) A real Hiſtory 29. Author of it, *ibid.* Genealogy, *ibid.* (7. 2.)
- Joannites*, a Name given by the Enemies of St. *John Chryſoſtome*, to his Friends, 304.
- St. *John*, the Apoſtle, That he is not Dead no more than *Elias* and *Enoch*, 545. His beginning, P. 27. Thrown into boiling Oil, then baniſhed to *Patmos*, where he wrote the *Revelation*, *ibid.* His Goſpel written at *Ephesus*, *ibid.* And three Letters, *ibid.* Hiſtory of a young Man Converted by him, 82.
- John Baſtiſt*, His Food, 422.
- John*, The Abbot, His Opinion concerning Monks and Hermits, 427.
- John Caſſian*, His Life and Writings, 425. His Temper and Style, 428. Editions of his Works, 429.
- St. *John Chryſoſtome*, His Memory honoured by *Atticus*, diſreſpected by St. *Cyril*, 436.
- John*, Biſhop of *Tomi*, his Sermons not Extant, 440.
- John*, a Prieſt of *Antioch*, his Writings againſt St. *Cyril*, 514.
- John*, Biſhop of *Antioch*, his Letters, 443. What he did in the Council of *Ephesus*, and after Vid. The Hiſtory of that Council, adviſes *Neflorius* to call the B. V. the Mother of God, 642. Upholds *Neflorius*, 645. Condemns St. *Cyril*, *ibid.* Concludes a Peace, 651, 652.
- John*, Biſhop of *Ravenna*, Ordains a Biſhop againſt his Will, and is reprov'd for it by *Simplicius*, 509.
- John Talaia*, His Fortune and Writings, 510. 514. Ordination, 700.
- John Egeates*, His Hiſtory, 514.
- John*, I. Ordained Biſhop of *Rome*, 542. His Legation into the Eaſt, *ibid.* Two Letters falſly aſcribed to him, *ibid.*
- John*, II. His Life and Letters, 543.
- John* of *Biclarum*, His Writings, 563.
- John*, Prieſt of *Chalcedon*, Abſolved by St. *Gregory*, 569.
- St. *John Climacus*, His Life, 564. Abſtract of his Scale, 565.
- John*, The Faſter, Circumſtances of his Life, his Writings, 563.
- John*, The Schoolman, of his Ordination, and the Collection of his Canons, 561.
- John* of *Scythopolis*, Judgment on his Work, 541.
- John* of *Raithu*, Friend to *John Climacus*, 565.
- Jonah*, P. 4. 55.
- Joſephus*, His Works, P. 25. Censure upon his Style, *ibid.* Paſſage concerning Jeſus Chriſt, 47.
- Joſeph Bengorion*, A Suppoſitious Author, his Life, Style Works, 25.
- Joſeph*, An Abbot, His Diſcourſe, 427.
- Jovinian*, An Heretick, an Approver of all ſorts of ſenſual Pleaſures, 499. How he died, *ibid.*
- Joy*, of a Chriſtian in Affliction, 245.
- St. *Irenaeus*, His Life, time when and by whom taught, 72. (a. b.) When he went into France, 73. (c. d.) By whom Ordained Biſhop of *Lyons*, *ibid.* (e.) When ſent to *Rome*, *ibid.* (h.) His Book againſt Hereties when compoſed, why and in what Language, *ibid.* 74. (i. k. l. m.) Catalogue of his other Books, *ibid.* &c. Letter to *Victor*, *ibid.* Martyrdom, *ibid.* Fragments and Abridgment of his Works, *ibid.* 75. Particular Opinions, *ibid.* Style, Learning and Genius, *ibid.* Editions of his Books, 76.
- Irenaeus*, His Ordination, 462. Depoſition, 463. Letters and Collection of Pieces, 464.
- Irenaeus*, Biſhop of *Barcelona*, 508. His Ordination unlawful, *ibid.*
- Isaac*, An Abbot, 426.
- Isaac*, a Prieſt of *Antioch*, Catalogue of his Works, 499.
- St. *Iſidore*, of *Damiata*, His Life, Praise and Writings, 421. the Censure and Abridgment of his Letters, *ibid.* His Rules for underſtanding the Scripture, *ibid.* His Letters, of the Doctrine and Diſcipline of the Church, 422. Of Advice and Inſtruction in Piety, 423. of a Monack Life, 424.
- Isaac*, a Chriſtian Author, once a Jew, 367.
- Iſchyraſ*, a False Prieſt, his Hiſtory, 170.
- Iſchyron* a Deacon of *Alexandria*, his Petition againſt *Dioſcorus*, 495.
- Iſion*, a Meletian, Biſhop, 169.
- Iſaiah*, His Writings, P. 3. (h. k. i. l. k.)
- Italy*, a Synod held there in 362. againſt that of *Ariminum*, 611.
- Ithacius* or *Idacius*, a Spaniſh Author, Enemy of the *Prifillianiſts*, 269.
- Judas*, Wrote upon *Daniel's Weeks*, 76.
- St. *Jude*, His Epistle, P. 28.
- Judges*, Book ſo called, P. 2. (1.)
- Judgment*, To come, 436. 524. 588. Eccleſiaſtical ones ought to be determined in their own Province, 113. The Laſt in what Place it will be made, 198. When it was believed it would be, in St. *Gregory's* time, 574. Form of Judgments of *Gregory*, 568. Eccleſiaſtical Judgments, 597. 603. 617. 619, 620, 621, 622, 623. &c. How a Patriarch ſhould judge a Biſhop, 436. Judgments of Church-men by Synods, 470.
- Judith*, Her Hiſtory when and by whom written, P. 2. (r.) Anciently rejected as Apocryphal, 18. Said by St. *Jerome* to have been received as Canonical by the Council of *Nice*, *ibid.* Reasons to the contrary, *ibid.* Received by the Latin Church, by the Councils of *Carthage* and *Trent*, *ibid.*
- Julian*, The Apoſtate ſucceeds *Conſtantius*, and concerns not himſelf in the Affairs of the Chriſtians, 171. Sends an Order to *Alexandria* to drive St. *Athanaſius* thence, *ibid.* Declaration againſt him, 251.
- Julian*, Biſhop of *Eclana*, condemned and confuted, 439. His Fate, Doctrines and Writings, 441. His Death, *ibid.* The Tranſlation of *Rufinus's* Confession of Faith, ſaid to be his *ibid.*
- Julian Sabas*, His Life and Miracles, 455.
- Julian*, Biſhop of *Coos*, St. *Leo's* Letter to him, 473. 474, 475. Whether it was he or *Julian* of *Puteoli*, who was at the Council of *Chalcedon*, 666.
- Julian Pomerius*, His Life and Writings, 522.
- St. *Julitta*, Her Martyrdom, 245.
- Julius Africanus*, His Country and Employments, 98. (a. b.) His Chronicon, 99. (c. f.) Other Books, *ibid.* His Opinion to reconcile the Genealogy of J. C. *ibid.* And of the Story of *Sufanna*, *ibid.* Not the Author of the *Ceſti*, *ibid.*
- Julius Firmicus Maternus*, Wrote a Book of the Errors of Prophane Religions, 151. Who he was and when he lived, *ibid.* (a. b.) Several Editions of this Book, *ibid.* Abridgment of it, 152.
- Julius*, Biſhop of *Rome*, Asſembles a Council at *Rome*, and Declares St. *Athanaſius* innocent, 184. His Judgment of that Saint, 170. 177. the Life of this Pope, 184. His Writings, *ibid.* Letters about the Incarnation, *ibid.* And Decretals Suppoſitions, *ibid.* Death, *ibid.*
- Junilius*, His Writings, 557.
- Juſt*, Their State till the Reſurrection, 253. God permits them to be afflicted, 1. To correct them, 2. To purifie them, 3. To try them, 332.
- Juſtice*, 'Tis not the Fear but the Love of it that renders us Virtuous, 330.
- Juſtification*, We cannot be juſtified but by Faith in Jeſus Chriſt, 388.
- St. *Juſtin*, His Country and Profeſſion, 64. (a. b.) Apologies when written and to whom, *ibid.* 65. Death, *ibid.* (c. h. i. k. l.) Dialogue with *Tryphon*, *ibid.* Other Works, *ibid.* Suppoſitions, 66. Censure upon his Genius and Style, *ibid.* Particular Opinions and Errors, 67. (r. s. t. u. x. y. z. a. b. c.) Editions of his Books, *ibid.* (d. e.) Deſign of a new one, *ibid.*
- Juſtina*, The Empreſs favours the *Arians*, and perfecutes St. *Ambroſe*, 275. 289. 332.
- Juſtinian*, The Emperor, became Maſter of *Italy*; treats the Popes hardly, 163. His Edicts and Letters againſt *Origen*, and touching the three Chapters, 703, 704. Letter of his againſt *Vigilius*, 709. He ſends a Profeſſion of Faith to *John*, II. 543. Writes alſo to *Agapetus*, *ibid.* His Life, 547. Novels or Laws concerning Religion, *ibid.* Edicts for the Holy See, 469.
- Juſtinian*, The Younger baniſhes Pope *Sergius*, 163.
- Juſtinian* and *Juſtus*, The Writings of theſe two Spaniſh Biſhops, 554.
- Juſtus* of *Tiberias*, Wrote a Hiſtory of the Jews, P. 25.
- Juvenal*, Biſhop of *Jeruſalem*, 473, 474, 475.
- Juvenius*, a Chriſtian Poet, his Life and Writings, 164.

K

- Kings*, Who writ the Books ſo called, P. 2. Two firſt Books called the Books of *Samuel*, *ibid.*
- Kings*, Reſpect and Obedience due to them, 176, 177. 209. They muſt not meddle with Matters of Faith, 177. 289, 290. Should protect Religion, 288. Wherein their Happineſs conſiſts, 405.
- Kyrie Eleiſon*, Uſe of that Prayer among the *Latins*, 574.

L

- Labyrinth*, Book ſo called by whom written, 96.
- La Cerda*, a Jeſuit Commented on *Tertullian*, 95.
- Lactantius*, Life and Employment, 148. His Book of the Workmanſhip of God, *ibid.* Seven of his Inſtitutions, *ibid.* Firſt of falſe Religion, *ibid.* Second of the Original of Error, *ibid.*
- M 2 Other

A General Index of the Principal Matters, &c.

Other Books, 149. Poems falsely attributed to him, *ibid.* His Eloquence, 150. Editions of his Works, *ibid.*
Lampadius, a Bishop sent to the Pope by St. Cyril, 445.
Lampadius, Council held there in 365. under the Emperors *Valens*, and *Valentinian*, 611.
Laodicea, Council celebrated between 360, and 370. Canons of it received by the whole Church, 613.
Laodiceans, Epistle to them forged, and why, 34.
Law, Of the Jews but for one Nation, 155. The new Law frees not Men from Fasting, 478.
Lawrence St. His Martyrdom, 279. A good Action of this, *ibid.*
St. Lawrence, a Panegyrick on him, 479.
Lawrence Antipope I. Ordained Bishop of *Nocera*, 526.
Another Lawrence, His Writings, 540.
Lay men, Not to Preach, 474.
St. Leander of Sevil, Friend to St. Gregory, how he knew it, 578. Life and Writings, 583.
Lemovicum, a City of *Aquitain*, 507.
Lentulus, Letter to the Senate, 46.
Lent, Why called the *Quadragesima*, 427. There was no *Lent* in the Primitive Church, *ibid.* Differences about it, 448. The Benefits of it, 479. *Catechumens* obliged to keep it, *ibid.* That Fast Commanded, 686. 688. There must be three Litany-days before it, 713. Priests must know from the Bishops when it begins, *ibid.*
Leo Isauricus, Would have Killed Pope Gregory II. 163.
St. Leo, His Birth, Life, and Election, 464. His Letters concerning the Affair of *Eutyches*, and the Council of *Chalcedon*, Vid. Hist. of this Council. His Letters defended against M. Abbot *Anselm*, 464. An Abridgment of them, 465. The one that is directed to the *French* and *German* Bishops Forged, 476. His Sermons vindicated, 477. The Summary of them, 478, &c. Censure on his Style, 480. Edition of his Works, *ibid.* Whether or no he wrote the Books of the Vocation of the Gentiles, and the Epistle to *Demetrius*, *ibid.* His Death, 464.
Leo, The Emperor, 475, 477.
Leontius, an *Athenian* Philosopher Father of *Eudocia*, 497.
Leonides, Father of *Origen*, Martyr, 102.
Leontius, Governor of *Rome*, puts Pope *Liberius* in Prison, 163.
Leontius, His Profession and Writings, 559.
Leontius, of *Arabissa*, Author of an Homily of the Creation, and of *Lazarus*, 584.
Leontius, Bishop of *Forum Julii*, 426, 432.
Leontius, an Ancient Bishop, 469.
Leontius, Bishop of *Arles*, Wrote to Pope *Hilary*, and receives an Answer, 507. Is favour'd by this Pope, *ibid.* &c.
Leporius, Recants the Errors of *Nestorius*, and *Pelagius*, 421.
Lerins, a description of it, 483. Sixteen Errors put out by a Monk of it, which he pretends to be held by St. *Augustine*, 487.
Letters, a Character of them, 421. *Paschal*, written by St. *Theophilus*, 426. Of Piety described, 430. Letters of Several Bishops with their Names, 495. Letter of three Bishops, its Contents, 683. Letters of Commendation, and Communion, 678.
Libanius, St. *Chrysostome's* Master in Rhetorick. 302.
Liberatus, Memorial of this Author, 558.
Liberius, Bishop of *Rome*, Successor to *Julius*, 189. Imprisoned by *Constantius*, 163. Letter to the *Eastern* Bishops supposititious, 189. Defends St. *Athanasius* boldly, 190. Is therefore banish'd, *ibid.* Condemns St. *Athanasius*, and approves an Heretical Confession of Faith, *ibid.* And (1.) returns to *Rome*, changes again, 191. And defends St. *Athanasius*, *ibid.* His Death, *ibid.* And (2.) Letters *ibid.* And Writings *ibid.* Judgment on this Bishop, *ibid.* Liberty of the Christian Religion, where first allow'd, 159. Liberty of the Will not taken away by the Prescience of the Supreme Being, 540. Man may choose Good or Evil, 530. Evil is the ill use of it, 407.
Licinius, Emperor of the *East*, is overcome by *Constantine* in *Pannonia*, 159. Second Battle between them in *Thrace*, *ibid.* Publishes Edicts against the Christians, *ibid.* Overcome at the Siege of *Nicomedia*. Submits to *Constantine*, who spares his Life, *ibid.* Afterwards put to Death by him at *Theffalonica*, *ibid.*
Licinianus, Letters of this *Spanish* Bishop, 583.
Life, Is nothing but a train of Miseries, whose end we should desire, 326. Life Eternal is exempted from Sin and Temptation, 459. What Example we should propose to our selves for the leading a Christian Life, 484. Precepts for it, 563.
Linus, Not the Author of the Acts of the Martyrdom of St. *Peter* and St. *Paul*, 42.
Liturgies, Their Original, 36. One falsely ascribed to St. *James*, *ibid.* Proofs of its being Spurious, *ibid.* Why different in different places, *ibid.* Several falsely ascribed to the Apostles, and others, *ibid.*
Lombards, *Pelagius* II. Demands succours against them, 56.
Longinus, First took upon him the Title of the *Exarch*, or Vice-Roy of *Italy*, 163.
Lord's-Day, To be spent in Exercises of Devotion, 320. We must not travel or bathe for Pleasure on it, 574. The Celebration of it, 159. 116. (f.) 162. 168. We must assist at the Divine Offices on it, 687. Unlawful to draw with Oxen, or do any other Work on it, 714, 715. Exhortation to celebrate it Holily, 715. A Bishop must assist at the Church that is nearest to him, 688. Unlawful for Ecclesiastics to judge on it, *ibid.* We must not Fast on it, 276. It succeeds the *Jewish Sabbath*, 180.

Lotharius, His War against the *Visigoths*, 500.
Love of God, is a strong fixing of the Heart on him, which makes us despise every thing else, 320.
Lucian, Martyr, 145.
Lucian, a Priest of *Greece*, 368.
Lucian, Bishop of *Signi*, to whom the twentieth Letter of St. *Innocent* is address'd, 338.
Lucian, Wrote to the Emperor, 495.
Lucifer, Bishop of *Calaris*, deputed by Pope *Liberius* to *Constantinople*, 201. Assists at the Council of *Milan*, and vigorously defends St. *Athanasius*, *ibid.* His steadiness causes his Exile, *ibid.* Genius and Writings, *ibid.* Unadvisedly ordains *Paulinus* Bishop of *Antioch*, *ibid.* Separates from the Church, *ibid.* Judgment on his Style *ibid.* Subject of his Writings, *ibid.*
Lucilla, a Lady of *Carthage*, her History, 207.
Lucius, P. his Election and Martyrdom, 117.
Lucius, Bishop of *Alexandria*, an *Arian*, Author of some Letters touching the Feast of *Easter*, and other Books on several other Subjects, 218.
Ludovicus Pius, Son to *Charlemain*, sends *Bernard* to *Rome*, 164.
Lugo, a City and Metropolis of *Gallicia*, 506.
St. Luke, of what Profession, and Country, P. 27. (i.) Not *Jesus Christ*, but St. *Paul's* Disciple, *ibid.* (k.) Wrote his Gospel when he journeyed with St. *Paul*, P. *ibid.* On what occasion it was Written, P. *ibid.*
Lupus, Bishop of *Troyes*, 466.
Lupicinus, Bishop of *Africa*, 466.
Lust, To preserve Charity we ought to weaken Lust, 396.
Luitprandus, King of the *Lombards*, 163.
Luxury, Condemned, 129.
Lying, is to say a thing we think not, with a design to abuse, 401. We ought not to tell a lye to save our Life, or for any other reason, *ibid.* Tropes, Parables and Figures not Lyes, 402.

M

Macarius, a Priest of *Alexandria*, defends St. *Athanasius* before *Constantine*, 169. Is accused of breaking a Chalice, *ibid.*
The Macarii, how many of them, 186. Their Works, *ibid.* 187, 188. Rules attributed to them, *ibid.*
Macarius, a Monk, 368.
Maccabees, P. 4. (z. z. a. a. a.) Whether Canonical, P. 18. Of the 3d. and 4th. Books, P. 19.
Maccabees, Their Praise, 254, 479.
Macedonius, His Retirement, and Austerities, 456. Ordain'd Priest against his Will, and without his Knowledge, *ibid.* His Constancy, *ibid.*
Macrobius, a *Donatist* Priest, Author of a Book address'd to Confessors and Virgins, 185.
Magick, Canons against *Magicians*, 614.
Magna, Deacons of a Church of *Ancyra*, 429.
Malachi, The last Prophet, P. 4. (z. z.)
Malchion, his Dispute with *Samosatenus*, 141.
Mamas, Martyr, his Panegyrick. 248.
St. Mamertus, Ordain'd Bishop at *Dia*, 508. Pope *Hilary* is displeas'd at it, *ibid.* Author of *Rogations*, 484, 513.
Manasses, his Prayer, P. 19.
Manners, of Christians, 65. 69.
Manichees, Found out and Converted by St. *Leo*, 468. Writings against them, 584.
Man, Two principal Duties of Man towards God, 483.
Mappinius, Complains of *Nicetus* Bishop of *Triers*, 699.
Marana and *Cyra*, their way of Living, 456.
Marcellus of *Ancyra*, Wrote against his Brethren, and why, 153. (i.) 155. His Life, Fortune and Actions, 183. St. *Athanasius* defended him always, *ibid.* Fragments of his Works, *ibid.* Judgment of his Doctrine, *ibid.* Refutation of his Errors, 155.
Marcellus, Bishop in *Campania*, sent by Pope *Liberius* to the Council of *Arles*, 190.
Marcellinus, Bishop of *Rome*, never sacrificed to Idols, 591.
Marcellina, St. *Ambrose's* Sister, 281.
Marcellus, Memorialis, 368.
Marcellinus, Author of a Chronicle, 540.
Marcianus, Joyn'd with the *Novatians* and Excommunicated, 124, 125.
Marcion, His Errors and Sect, 72, 77.
Maris, an Action of *Theodore* in favour of this Monk, 456.
Marius Mercator, Who he was, and what he wrote, 438, 439. Judgment on his Style, 440. Editions of his Works, *ibid.*
St. Mark the Evangelist not mentioned in the Gospels, Or St. *Paul's* Epistles, P. 26. Wrote his Gospel at *Rome*, not in *Latin* but in *Greek*, *ibid.* (b.) The Name and Acts of this Evangelist, 447.
Maro, Steward of the Church of *Damiata* reproved by St. *Isidore*, 423.
Maro, a Monk, the Author of a Monastick Life in the Country of *Cyprus*, did many Miracles, 456.
Marriages, Second disapproved, 80. Marriage not forbidden, 181. Canons against those that are forbidden by Law, 238. How Married Persons should behave, 220. Marriage between Brother and Sister forbidden, 236. 239. Divorce, 297. Polygamy forbidden, 272. Of the Marriage of Children under the Power of Parents, 239. 292. Second and third Marriages, 238. 240. With Infidels prohibited, 289. What ought to be the End and Duties of Marriage, 308. 459. No Marrying again till the first Wife be dead, 338. Whether Wives Marrying during the Captivity

A General Index of the Principal Matters, &c.

Captivity of their first Husbands are obliged to return to them when they are delivered, 476. Marriages not forbid, 524. 537. Not even to second or third Marriages, *ibid.* 459. A particular Case of a Woman, who being separated from her Husband for Adultery, returned to him, 567. The indissolubleness of Marriage, without Consent of both Persons, *ibid.* 695. Against Married Persons that separate on slight occasions, 686. 695. Causes for the Dissolution of Marriages, according to *Justinian's* Novel, 548. 549. Reasons for Divorce, 548. Degrees forbid between Kindred, 577. 690. 693. 696. 711. These to be Tolerated that have Contracted unlawful Matches before Conversion, 577. It is forbidden to ask of the Prince an Order to have a young Woman, 711. The Wife of a Priest or Deacon must do Penance with them till they separate, 687. 690. Punishment of *Stephen* accused of Incest, 690. Incest Condemned, *ibid.* Marriage with a Brother's Widow prohibited, 688. 690. And with a Step-Mother, *ibid.* And with a Wife's Sister, 528. 553. We ought to Marry upon the prospect of having Children, 535.

St. Martial, when he went into *France*, 135. Letters and and Life Spurious, 136. Reasons, *ibid.*

Martialis and *Basilides*, Bishops of *Spain*, turned out for Idolatry, 125.

Martian, a Monk, his Life, Austerities, and Discourse, 455. He would not have his Grave known, for fear they should build an Oratory over it, *ibid.*

Martian, *Theodosius's* Successor, nulls the Decrees of the Council of *Ephesus*, 463. Defends *Theodore*, *ibid.*

Martinianus, Bishop in *Macedonia*, to whom the twenty first Letter of *St. Innocent I.* is writ, 338.

Martinian, a Priest accused of many Crimes by *St. Isidore*, 423.

Martin of *Bracara*, Of his Writings, 560.

Martyrs, Respect due to them, 61. They give Indulgences, 119. History and Condemnation of the 40 Martyrs, 247. They are not only the Patterns of Virtue, but the Accusers of Vice, 331. The afflicted have recourse to them, *ibid.* And implore their Intercession with Confidence, *ibid.* Imitation of their Virtues is the best way of honouring them, 309. Reverence due to their Relicks, 423. They may be saved without Baptism, 220.

Martyrology, The Church of *Rome* had no History of their Martyrs in the time of *St. Gregory*, only a Catalogue of their Holy Martyrs, 574.

Mary, Her perpetual Virginity, 423.

Mary, a Lady of *Carthage*, taken and sold by the *Vandals*, assisted by *Theodore*, 450.

Mas, Ancient way of celebrating it, 36. The custom of the Church of *Rome* of beginning *Mas* again, and on what occasion, 469.

Masters, ought to treat their Servants with sweetness and humanity, as they ought to use their Fellow Creatures, 331.

Matronianus, a *Priscillianist*, 269.

Matter, not Eternal, 155.

Matthew, his Gospel in *Hebrew*, not in *Greek*, P. 26. (c. d.)

Matthias, His Life Spurious, 41.

Maxentius, a Tyrant, destroys *Rome* and afterwards was conquered by *Constantine*, 159.

Maxentius, his Life and Writings, 539.

Maximus, Author of a Discourse of Matter, 76.

Maximus, Philosopher of *Alexandria*, 266. His Panegyrick, 255. Gets himself Ordain'd Bishop of *Constantinople*, 250. His irregular Manners, 256. Writings 266.

Maximus, Bishop of *Antioch*, *St. Leo's* Letter to him, 473.

Maximus, Bishop of *Turin*, a Criticism on his Sermon, 485. His Style, *ibid.*

Maximus, Ordain'd in the place of *Domnus*, 667.

Maximus, a Contest between him, and *John* Bishop of *Jerusalem*, 674.

Maximus, of *Salona*, his Contest with *St. Gregory* happily terminated, 575.

Maximus, Bishop of *Saragosa*, Author of several Books, 584.

Maximian, his Letter to *St. Cyril*, 445.

Maximian, Bishop of *Anazarbum* a *Nestorian*, deposed in the Council of *Ephesus*, 463. Wrote Synodal Letters and some others. *ibid.*

Meats, Strangled or Offered to Idols unlawful for Christians to eat, 135. 590. They who do, undergo Penance, 476. None must forbear them through Superstition, 553.

Mediator, That Title belongs only to *Jesus Christ*, 405.

Megalus, Bishop of *Calamia*, Primate of *Numidia*, 369.

Melchisedechian, Hereticks, 300.

Meletius, His Life, Ordination and Actions, 266. 267.

Meletius, Bishop of *Mopsuestia*, the number of his Letters, 444. His opposition to the Peace. Vide History of the Council of *Ephesus*.

Meletius, Author of the Sect of the *Meletians*, Condemned by *Peter* of *Alexandria*, 168. 592.

Melitians, Schismatics, 169. (f.) Judgment of the Council of *Nice* concerning them. 599.

Meletine, Synod there in 357. 610.

Melito, Bishop of *Sardis*, his Writings, 68.

Melodunum, Opposition made to the Bishoprick intended to be settled there. 554.

Memnon, Bishop of *Ephesus*, his Letter. 445. His actions in the Council of *Ephesus*. Vid. Hist. of that Council.

Mennas, Patriarch of *Constantinople*, Ordain'd by *Agapetus*, 700. Holds a Council at *Constantinople* against *Anthimus*. *ibid.* Request to Pope *Agapetus* and his Letter to *Anthimus*. 701.

Mercurius Trismegistus, An ancient and famous Author, 46. (n. e.)

Books falsely ascribed to him, *ibid.* (p.)

MESSIAH, came into the World for all Men, 155.

Methodius, where Bishop, 142. Writings, *ibid.* 143. Abridgment of his Banquet of Virgins, *ibid.* 144. Sermon, 145. And Style, *ibid.*

Metrodorus, his Paschal Cycle, 584.

Metropolis, the difference between the Bishop of *Vienna* and *Arles*, about the right of *Metropolis*, 468.

Metropolitan, His Authority and Right, 603. 613. 620. 621. 673. Ought not to assume the Sovereignty of Priests, *ibid.* Each Province must submit to its Metropolitan, 417. He hath the right of Ordaining Bishops in his own Province, 508. *St. Leo* preserved their Rights of Ordaining in their Province, and of calling a Council, 469. They ought to preserve their ancient Rights. *ibid.* They have greater Authority than other Bishops, 470. Ought not to Ordain Bishops without the Consent of their People and Clergy. *ibid.* One Province ought to have but one Metropolitan, 677. They are the Judges of the Bishops in their Province, Vid. the Ecclesiastical Judgments. The Pope's Vicars take not away their Right, 569. Metropolitans in *Africa* by the right of Antiquity, *ibid.* They ought to be Ordain'd by the Bishops of the Province, 695. 696. 697. Judges between Clerks and Bishops, 699. And of all Differences created in their Province, 712. If he doth not Ordain, the Bishop Ordained must come to him, 688. In the Divine Offices the Metropolitans Order must be followed, *ibid.*

Micah, His Country, time of Prophecy, P. 4.

Milan, Council there in 346. to terminate the Differences between the Bishops, 604. Another Council in 355. Under Pope *Liberius*, 608. Another against *Jovinian* in 390. p. 619.

Millenaries, Their Opinion, 67. 75. 95. Rejected by *Gaius*, 95. By *St. Cyprian*, 133. By *Origen*, 112. The Millenary Reign is a Fable, 459.

Militia, Instruction to Men of Arms to live Christianly, 538.

Miltiades, His Works, 83.

Ministers, Their scandalous Lives hinder not the Effects of the Sacraments, 423.

Minutius Felix, His Profession, and Time when he liv'd, 99. And (c. d.) Abridgment of his Dialogue, *ibid.* 100. 101. Censure, *ibid.* Editions, *ibid.* Book of Fate said to be his, *ibid.*

Miracles, are wrought by the Power of God, 405. A Christian Life and good Works, more to be esteemed than the Gift of working Miracles, 308. It is better to be humble and Virtuous, than do Miracles, 427. Extraordinary Miracles, 580.

Mochimus, a Priest of *Antioch*, his Treatise against *Eutyches*, 499.

Modestus, 72.

Monasteries, Ought not to be establish'd without the permission of the Bishops, 689. Regulations concerning Monks and Monasteries, 686. Regulations for Nunneries, 692. Unions of Monasteries, *ibid.*

Monks, Institution of Monks, 185. Precepts and Instructions for Monks, 229. 248. A good description of Monks anciently, 253. Of their Habits and of the austerity of their Lives, *ibid.* Might be Ordain'd Bishops, 179. The Monastick State, 343. 344. 347. The labour of the Hands one Part of the Monastick State, 402. Counterfeit Monks are Hypocrites, whom the Devil sends abroad into the World, clad in the Monastick Weeds, *ibid.* The Manners and Discipline of Monks, 424. 425. &c. Several sorts of them, 427. A description of their Habits, 425. The manner of living us'd by the Monks of *Thebais*, *ibid.* Their way of celebrating Divine Service, *ibid.* The Qualifications necessary for making a Monk, *ibid.* 426. The practices and austerities of a Religious Life, 456. 457. Monks that marry subjected to Penance, 456. 457. Ought not to Preach, 473. No more than Laymen, *ibid.* Parents ought to give their Estates to those Children whom they have made Monks, 500. The exemption of the Monks of *Lerins* determin'd by the Council of *Arles*, 682. The condition of Monks, and the Ceremonies of their Consecration, 526. They are subject to their Bishops, 677. 678. Ought not to leave their State, 677. 682. They are exempted from the Jurisdiction of the Bishops, 683. Ought not to have Cells by themselves, *ibid.* Distinction of four sorts of Monks, 551. Rule for Monks, *ibid.* *St. Gregory's* Regulations concerning Monks and Monasteries, 572. Rules concerning Monks, 547. 549. They ought not to go out of their Monastery, 688. Not to inhabit in separate Cells, 687. Instruction for Monks, 584. Examples of surprizing austerities, 585. They ought not to be chosen for being Defenders of the Church, 562. They ought to live in Repose and Solitude, *ibid.* They may not be God-fathers, 566. Monks of *Africa* pretend to be exempt from the Jurisdiction of the Ordinary, and it was adjudged in their favour, 692.

Montanists, Their Sect and Opinions, 83. *ibid.* Errors, 85.

Morality, Of the Primitive Christians, 586. 590.

Moses, Author of the *Pentateuch*, Reasons, 516. Answers to Objections, *ibid.* 7. 8. 9. 10. His Assumption, 19.

Moses, In what Sense he was a Prophet in the History of the Creation of the World, 329.

Moses, Abbot of *Scete*, his Discourses, 426.

Multitude, Their Judgment not always to be followed, 444.

Musanus, His Writings, 72.

Museus or *Mussus*, a Priest of *Marseilles*, a Censure upon his Writings, 502.

Musculus, a Protestant, his Translation of *Eusebius's* History, what, 154.

Musick, ought to elevate the Heart and Mind to a Celestial and Divine Harmony, 373.

A General Index of the Principal Matters, &c.

Mysteries, Hidden from Catechumens and Pagans, 181. We ought not to penetrate into them by humane Reason, but ought to be content with what the Scripture says of them, 313. 318. The Holy Mysteries ought not to be celebrated in particular Places, 548, 549.

N

Nahum, Prophet, P. 4.
Narjes Count, Delivers Italy from the Tyranny of the Barbarians, 136.

Nature, Not evil of it self, 188. There are not two different Natures in Man, 487.

Nectarius, Bishop of *Constantinople* his Death, 272. A Judgment upon this Author, *ibid.*

Nemesius, His Opinion about the Nature and Duration of the Soul, 424.

Neocesarea, Council there, Canons &c. 597, 598.

Neomas, Bishop of *Ravenna*; St. Leo's Letter to him, 476.

Nepos, Heretick, 139.

Nestorius, Abbot his Discourses about Spiritual Knowledge and the Miracle of the *Anchorites*, 427.

Nestorius, His Birth, Baptism and Education, 441. By whom ordained Priest, *ibid.* His Election and Ordination to the See of *Constantinople*, 442. His first Sermon before the Emperor approved and disapproved, *ibid.* He attempts to beat down the Churches of the *Arians*, who set it on Fire, *ibid.* He persecuted the *Hereticks*, and caused the Emperor to make a Law against them, *ibid.* Why he was condemned as an *Heretick*, *ibid.* His Contest with *Cyril*, *ibid.* He went into a Monastery at *Antioch*, after his Condemnation at the Council of *Ephesus*, *ibid.* He was banished to *Oasis*, *ibid.* A Catalogue of his Works, *ibid.* His Doctrine, 443. Judgment upon his Style and Character, *ibid.* The Beginning of the *Nestorian* Heresies, 640. The Course of this Affair, *ibid.* *Nestorius's* Letters, Writings and Sermons, *ibid.* His Condemnation at *Rome*, 642. And at *Ephesus*, 645. He Defends himself, *ibid.* Is forced to retire, 650. Forsaken by *John* Bishop of *Antioch*, 652. Wherein his Errors consisted, 658. 660.

Nice in *Bithynia*, History of the Council of *Nice*, and Circumstances concerning it, 153. 156. 159. 161. 166. 598. &c. The *Nicene* Creed, the only Rule of Faith, 178. The Council of *Nice* was held under *Silvester* and not *Julius*, 449. The Contest of the City of *Nice* for the Rights of a Metropolis, 676.

Nicas, Bishop in *Romania*, 367.

Nicephorus Callistus, Composed an Ecclesiastical History, and when, 154. Put many uncertain and fabulous Stories into it, *ibid.*

Nicetas or *Niceas*, Bishop of *Aquileia*; St. Leo's Letter to him, 476.

Nicetius, Bishop of *Treves*, his Writings, 554.

Nicholas, One of the Seven Deacons his Actions, 80. Author of the Sect of *Nicholaitans*, *ibid.*

Nicholas, a Monk, 300.

St. Nilus, His Life, Writings and Death, 429, 430. And the Edition of his Works, *ibid.* His Genius, *ibid.*

Nisibis, a City of *Mesopotamia*, 118. By whom besieged and by whom preserved, 455.

Nismes, Council held in that City in the time of St. Martin, 618.

Nonna, Mother of St. Gregory Nazianzen, 254.

Nonnasus, A Monk transports a Mountain, 580.

Nornus, a Christian Poet, his Genius, a Description of his Works and the Edition of them, 448.

Novatian, Character of that *Heretick*, 203. Refutation of his Doctrine, *ibid.*

Novatians, *Socrates's* Judgment concerning them, 449.

Novatus Novatian, 134. Manners, *ibid.* Errors and Schism, 135. Genius, *ibid.* Letters, *ibid.* Writings, *ibid.* Condemnation, *ibid.* *Dionysius's* Letter to him, The Opinion of *Novatus* and the *Novatians* about the Pacification, 420.

Novatus or *Novation*, Remarks of *Eulogius* against *Novatus*, 562, 563.

Numidicus, Confessor and Martyrdom, 121.

O

Oadiah, Time of his Prophecy uncertain, 4. Who he was, *ibid.*

Offices, Divine Offices against those that neglect them to go to Comedies and Publick Shows, 306. Necessity of assisting at them, *ibid.* 320.

Office, Of the Church the Order of it, 686, 687. It is forbidden to go out of the Church till it be done, 688. We must follow the Order of the Metropolitan, *ibid.* 690, 711. The Lord's Prayer ought to be recited in it, 689. Divers Regulations concerning the Divine Office, 690. 693. 696, 697. 712, 713, 714. 717.

Offerings, Half the Offerings belong to the Bishops, and half to the Clerks, 688. The Bishop has the Disposal of what is given and the Third of what is offered at the Altar in the Churches in the Country, *ibid.*

Opiatus, Bishop of *Milevis*; When he lived, 206. Died in the Reign of *Valentinian*; *ibid.* &c. Number of his Books, And (2. c.) Abridgment of his Books against the *Donatists*, 207, 210. Judgment upon his Style and Doctrine 211. Editions of his Books, 212.

Orange, a Council held in that City in 441. An Abridgment of its Canons, 679, 682.

Orders, Conditions necessary for entering into Holy Orders, 465.

Ordination, By the Diocesan, 590. Those who make Ordinations against the prescribed Rules shall themselves be deprived of the Sacerdotal Dignity, as well as those they have Ordained, 339. The Qualifications of such a Person as may be chosen Bishop, 434. Cautions to be observed in Ordination, 465. The Condition of such as are Ordained Bishops, *ibid.* Persons twice Married, and Slaves ought not to be admitted into Holy Orders, 466. Times for Ordination, 469. At what Time and one what Day, they ought to be celebrated, *ibid.* A Priest ought to say the Psalter by Heart, 507. Ceremonies of Ordination, 526. St. *Hilary's* Rules about Ordination, 508. No Man may be Ordained against his Consent, 509. The Penalties inflicted upon Bishops for Ordaining against the Canons, *ibid.* The Qualifications of a Bishop, 513. Several Rules about Ordination made by Pope *Gelasius*, 519. The Qualifications of Bishops and Ministers, *ibid.* Ordinations ought to be celebrated three Months after the Death of the Bishop, 678. Ordinations without the Metropolitan, by two Bishops only, are unlawful, 679. 682. A Canon concerning Ordinations, 682. 683. In what manner they are to be made, 567. 679. Qualities necessary in Order to be Ordained, 567, 568. Second Ordination forbidden, 690, 691. 695. Regulations of *Justinian* concerning the Qualities of those that are Ordained Bishops, and of their Ordination, 547. &c. Those ought not to be Ordained who promise to give away the Goods of the Church, 527. Laymen must observe the times regulated by the Canons before they be advanced to the Priesthood, *ibid.* Intriguing for being raised to the Priesthood forbid, 527. Simoniack Ordination forbid, 533. Particular manner of choosing a Bishop, Qualities of a Bishop, 720. One single Bishop, in Case of necessity may Ordain another, 577. The Metropolitans of *Milan* and *Aquileia* do mutually Ordain each other, 559. It is forbidden to Ordain Bigamists and those that have done Penance, 689. The Bishops of the Province ought to meet in a Synod for the Ordination of a Bishop, 687. It is not permitted to Ordain those that have done Penance, *ibid.* It is forbidden to ordain Secular Persons without the Permission of the Prince, *ibid.* Deacons ought not to be Ordained till they be Twenty Five Years Old, nor Priests till they be Thirty, 686. 691. 696. Other Rules concerning Ordinations, 691. Precautions for disposing of Children that are offered to the Church to be Clerks, 693.

Orentius, Author of an Admonition in Verse, 540.

Oresius, Successor to St. *Pachomius*; His Treatise concerning the Instruction of Monks, 186.

Orestes, Governor of *Alexandria*; He quarrels with St. *Cyril*, 434. is assaulted and wounded by the Monks, *ibid.*

Origen, His Country, Name, Life, 102. (2. b. c.) Education, Masters, Zeal for Martyrdom, *ibid.* After his Father's Death taught Humanity and Grammar, *ibid.* Made Catechisms for the School of *Alexandria*, *ibid.* Professor of Divinity there, *ibid.* Disciples, *ibid.* Actions blamed, 103. Voyage to *Rome*, *ibid.* *Hexapla* and *Tetrapla*, *ibid.* Taught the SS. in *Palestine*, *ibid.* Ordained and Quarreled with the Bishop of *Alexandria*, *ibid.* Disputed with *Beryllus* and others, 104. Commentaries upon the Bible, *ibid.* His glorious Confession, *ibid.* Death, *ibid.* (2. p.) Division of his Works, *ibid.* &c. Catalogues of *Eusebius* and St. *Hierome* Lost, *ibid.* Catalogues of his Books upon the SS. &c. *ibid.* Other Books, *ibid.* Spurious, *ibid.* 105. Abridgment of his Opinions, 110. 114. Censures of the Ancients upon his Opinions of the Trinity, 110. Of the Incarnation, *ibid.* Of Angels, 111. He thought them Corporeal, *ibid.* Of the Soul, 112. Of Free-will, *ibid.* Wherein it lies and its extent, *ibid.* His Opinion of the Stars, of the Resurrection of good and bad, and of Judgment, *ibid.* Points of Discipline taken out of his Books, 113. Points of Morality, *ibid.* Books of SS. owned and rejected by him, *ibid.* Genius and Character, 114. Book of Prayer, 114. Abridged, *ibid.* &c. *Origen* his Errors, 348. Three Monks of *Egypt* surnamed the *Long-brothers*, condemned by *Theophilus* Bishop of *Alexandria*, for refusing to sign the Condemnation of *Origen*, 303. The Accusations formed against them were Calumnious, *ibid.* St. *Epiphanius* Bishop in *Cyprus*, prepossessed by *Theophilus* came to *Constantinople*, to excommunicate them, 304. But having reflected upon it desisted, *ibid.* *Origen* his Opinion concerning the pre-existence of the Soul from Eternity confuted. 423. *Origen*, the Condemnation of *Origen* by *Justinian*, 703. Anathematisms against *Origen*, 709. Whether he was condemned in the Fifth Council, *ibid.*

Ornament, Of a true Christian is purity of Life, 392.

P

Pacianus, Bishop of *Barcelona*; time of his Death, 202. An Extract of his Writings, 202. 203. A good saying of his, 202. His Doctrine, 203, 204. Editions of his Works, *ibid.*

St. Pachomius, Author of a Monastick Life, 186. Country and Relations, *ibid.* Life and time of his Death, *ibid.* Rules and Letters, *ibid.*

Pacon, Hermit his History, 299.

Pagani, Their Theology is Ridiculous, 405.

Palemon, Hermit, Master of St. *Pachomius*, 186.

Palladius, a Monk ill-used by St. *Isidore*, 423.

Palla-

A General Index of the Principal Matters, &c.

- Palladius*, Originally of *Galatia*; Ordained Bishop of *Helenopolis*, from whence he passed to the Bishoprick of *Aspuna* in *Galatia*, 336. A Friend to *Rufinus*, a Defender of *Origen*, a Partisan of *Pelagius* and Enemy to *St. Jerome*, *ibid*.
- Pallinus*, Granted to the Bishop of *Arles* by *Vigilius*, 553. And by *Pelagius* I. 559. To whom and upon what Conditions given by *St. Gregory*, 569. In what time and on what occasions to be used, *ibid*. Archbishops must not say Mass without the Pallium, 715.
- Pamphilus*, His Commentary upon *Tertullian* and *St. Cyprian*, 94. Censure upon it, *ibid*.
- Pamphilus*, 145.
- Pamphilus*, Martyr Friend to *Eusebius*, 152. (3.) And not his Brother, 152. (4.) Suffered two Years imprisonment and after Martyrdom, *ibid*. Composed Apologies for *Origen* with *Eusebius*, 153. Life written by *Eusebius*, *ibid*.
- Pansophius*, Bishop of *Nicomedia* in the Place of *Gerontius*, 303.
- Panopolis*, a City of *Thebais*, 442.
- Panople*, a City of *Aegypt*, 448.
- Pansophius*, The Archdeacon accused of many Crimes by *St. Isidore*, 423.
- Pantenus*, His Life, Profession, Opinions, Writings, 77. Preached the Gospel to the *Indians*, *ibid*.
- Paphnucius*, The Abbot, 426.
- Papius*, Bishop of *Hierapolis* Disciple of *St. John*, 62. Books and Fragments, *ibid*. Of indifferent parts, *ibid*. Author of the Notion of the *Millennium*, *ibid*.
- Paradise*, Allegorized by *Origen*, 112.
- Pardon*, of Enemies, 307.
- Paris*, Council of *Paris* in 362. Where *Auxentius*, *Ursacius*, *Valens* and *Saturnus* were condemned, 611.
- Parishes*, In the Country, how the Offices ought to be performed there, 688. Bishops ought to visit them, *ibid*.
- Parmenian*, a *Donatist*, his mistake, 206.
- Paschasius*, Disciple of *Martin* of *Bracara*, 560.
- Paschasius*, a Deacon of *Rome*; his Writings, 522.
- Pastor*, His Writings upon the Creed, 505.
- Paterius*, 583. Collection of the Works of *St. Gregory*, by *Paterius*, 581.
- Patience*, Exhortation to it, 93. Patience and Pardon of our Enemies, 306, 307, 317.
- Patricius*, Father to *St. Ausline*, 369.
- Patronage*, The Original of it, 680.
- Patrophilus*, An *Arian* Bishop Enemy to *Eusebius Vercellensis*, 266.
- St. Paul*, His Conversion, P. 27. Changed his Name from *Saul*, *ibid*. Beheaded by *Nero*, P. *ibid*. Epistles, P. *ibid*. Wrote, Time and Place of them, P. *ibid*. 28. To the *Romans*, P. 27. *ibid*. The *Galatians*, *ibid*. To the *Hebrews*, P. 28. To the *Laodiceans* Spurious, 34. (a.) But two to the *Corinthians*, To *Seneca* Spurious, 47.
- St. Paul*, An Explanation of this word. The evil which I hate that do I. 427.
- Paul*, I Pope wrote to *Pepin*, 163.
- Paul* of *Emesa*, Assists at the Council of *Seleucia*, 188. *St. Jerome's* Judgment upon his Works, *ibid*.
- Paul*, Bishop of *Heraclea*; President of the Council where *St. Chrysostome* was deposed, 304.
- Paul*, a Bishop; Author of a Treatise of Repentance, 369.
- Paul*, Bishop of *Emesa*; His Negotiations and Sermons, 444.
- Paul*, Bishop of *Pannonia*; a Censure of his Writings and Style, 499.
- Paul*, of *Alexandria*; accused of Murder and sent into Exile, 702.
- Paulinianus*, Brother to *St. Jerome*, Ordained by *St. Epiphanius*, 533.
- Paulinus*, of *Antioch*; His Ordination unlawful, 236.
- St. Paulinus*, Native of *Bordeaux* Disciple to *Ausonius*, retired into *Spain* with his Wife *Therasia*, and was made Priest at *Larcelona* against his Will, he parted from thence for *Italy*, and retired to *Nola* whereof he was Ordained Bishop and Died there, 363. His Works, &c. 363. to 366. His Genius, 366.
- Paulinus*, Bishop of *Perigueux*; a Censure of his Writings, 502.
- Paulinus*, Several of that Name in the same Age, *ibid*.
- St. Paulinus*, Bishop of *Nola*; Circumstances of his Life, 580.
- Paulus Samosatensis*, His Error and Condemnation, 139. 582.
- Paulus Orosius*, a Priest of *Spain*, of the City of *Tarragon*, 368.
- Paulus Silentarius*, His Poem containing the Description of the Temple of *St. Sophia*, 558.
- Pelagius*, An *English* Monk; Disciple to *Rufinus* and Chief of the Heresie that bears his Name, 366. Attacked by *St. Jerome*. Errors of this Heretick, 351.
- Pelagius*, The History of him and his Followers, Condemnation, 439.
- Pelagius* I. His Ordination, 558. 710. His Letters 558.
- Pelagius*, a Patrician put to Death by the Emperor *Zeno*, 498. A Work attributed to him, *ibid*.
- Pelagius* II. His Ordination, His Letters, 562.
- Pelagians*, Their Errors, 389. Abridgment of the Doctrine of *St. Ausline* against them, 414.
- Pelagians*, Condemned and found out by the Care of *St. Leo*, 467. Condemned also by *Gelasius* I. 518. 520.
- Penance*, What and how many Degrees, 79. Before and after Baptism, 113. Publick, 589. Of Idolaters, *ibid*. Absolution when, *ibid*. Once only after Baptism, 113. Which is true, 200. Absolution to be granted to Sinners, &c. 203. Necessity of Penance, *ibid*. 262. 283. Qualities of true Penance, 203. 225. 285. Publick Penance, 204. 285. &c. Canons of *St. Basil*, concerning Penance, 238. &c. Canons of *St. Gregory Nyssen* upon the same Subject, 263. &c. Canons of *Peter of Alexandria* concerning Penance and Idolaters, 168. Canons of the Council of *Elvira*, concerning Penance and depriving of those that are guilty of some Crimes of Communion, even when they are dying, 592. &c. Other Canons of the Councils of the Fourth Century, see the Extract of the Councils. If a Judge who has condemned a Criminal to Death ought to do Penance, 291. Penance useful at all times, 300. The Necessity and Conditions of a real Penance, 316. God considers not the Length but the Fervour of it, 320. Conditions of it, *ibid*. The true Penitent hath nothing in his View but to leave no evil unpunished that he hath committed, 385. To judge of a Penance we must have regard to the Labour, Sighs and Tears of the Penitent, and forgive him his Sin when he hath made a proportionable Satisfaction, 337. Penance is not useful but when he that changes his Resolution can correct his past Life, and regret and grief for Sins past, can be of no great use, when they are not in a State of doing nor practising Virtue, 330. The Properties of true Repentance, 427. It ought not to be denied them that desire it, 434. Conditions required to perform it a-right, 459. Penance ought to be proportioned to the greatness of the Crime, *ibid*. Clergymen ought not to be put to publick Penance according to *St. Leo*, but they may according to the Council of *France*, 466. It ought not to be refused at the Point of Death, *ibid*. Yet may not be denied them that desire it, *ibid*. A Penitent ought not to Plead nor Trade, *ibid*. They that die without being reconciled to the Church ought to be left to the Judgment of God, but not received into the Communion, *ibid*. The Discipline of the Church concerning Penance, 472, 473. It ought to be proportioned to Devotion and Age, &c. 476. A Custom concerning Penance, *ibid*. The Administration of Penance, 523. Publick Penance necessary for great Sinners, 524. Clergymen may be put upon publick Penance if they desire it, 680. To what publick Penance obliges us, 682. The Punishment of those that leave it, 682. 683. Penance granted to dying Persons that desire it and with what Conditions, 680, 681, 582.
- Penitence*, Vide Repentance.
- Penitents*, Should not die without the Peace of the Church, 401, 419. Their manner of living, 697. Penance granted to the Sick, *ibid*.
- Pentateuch*, Author, P. 1. 5. &c. Argument, P. 12.
- Pepin*, Besieges *Padua*, 163. And afterwards causes *Astolphus*, to raise the Siege of *Rome* and obliges him to execute the Treaty of Peace, *ibid*.
- Persecution*, Against *Christians*, 87. Flight in Persecution, 168, 177, 178. Of the *Arians* against the Church, 178, 196. To be suffered with Constancy, 245. Whether it be permitted to Priests, to Clerks or Bishops, to fly and abandon their Flocks in times of Persecution, 391. The Careless of this World are often more Dangerous than Persecution, 392. In matters of Doctrine condemned by *Eutherius* Bishop of *Tyana*, 444. Consolation to Persons that suffer Persecution, 530.
- St. Peter*, His Epistles, P. 28. 30. His Second Epistle, *ibid*. Suffered at *Rome* with *St. Paul*, P. 29. Chief of the Body of the Apostles, &c. 308.
- Peter*, Bishop of *Alexandria*; under what Emperor and in what time he suffered Martyrdom, 167. (4.) The Acts of his Martyrdom doubtful, *ibid*. (5.) His Canons are drawn from one of his Discourses upon Penance, 168.
- Peter*, Another Bishop of *Alexandria*; Successor to *St. Athanasius*, 217. Driven away by *Palladius* Governor of the Province, and retires to *Rome*, *ibid*. Fragments of his Letters, *ibid*. His Death, *ibid*.
- Peter*, of *Apamea*; Condemned in the Council under *Menas*, 700.
- Peter Mongus*, His History, 699.
- Petronianus*, *St. Leo's* Letter to him dubious, 471.
- Petronius*, Author of Some Lives of the *Aegyptian* Fathers 498.
- Phabadius*, Bishop of *Agen*; His Steadiness in the Council of *Ariminum*, 205. Subscribes nevertheless a Profession of Faith made by the *Arians*, *ibid*. Laments his Fault and repairs it, *ibid*. Writes a Book against the Second *Sirmian* Creed, *ibid*.
- Philastrius*, Bishop of *Brescia*; His Life, 271. Judgment upon his Treatise of Heresie, *ibid*.
- Phileas*, Bishop, 146.
- Philip*, of *Gortyna*, 72. Wrote against *Marcian*, *ibid*.
- Philip*, The Deacon and Apostle confounded often by many 422.
- Philip Sideres*, A Censure of his History, 447.
- Philip*, A Scholar of *St. Jerome*, his Moral Letters, 498.
- Philo*, His Books, P. 25.
- Philo Biblius*, P. 26.
- Philo Carpathius*, A Supposititious Author, 299.
- Philostorgius*, An Historian, his impious Doctrine, 448. The falsehoods he hath taught, *ibid*. The profitable Observations he hath made, *ibid*. A Character of his History, *ibid*. The Editions of his Works, *ibid*.

A General Index of the Principal Matters, &c.

Philoftratus, An Author not to be credited, 155.
Phocas, Martyr a Native of *Synope*; and a Gardiner by Profession, 330. &c.
Phorinus, Bishop of *Sirmium*; his Country, Errors, Writings, and Condemnation, 212.
Phorinus, a Deacon of *Cappadocia*; informs *Serapion* of his Error, 426.
Photius, His Judgment upon *Cassian's* Institutions, 428.
Photius, Bishop of *Tyre*; His Petition for the Rights of his Bishoprick, 495. His Dispute with *Eustathius* in the Council of *Chalcedon*, 673.
Pianmon, An Abbot, 427.
Pierius, His Life, Profession, Qualities, Writings, 142. Censure upon his Writings and Style, *ibid.*
Piety, The Principal of *Christian* Piety is to bring all things to God, 388. That only is stable and firm, 483.
Pilate, His Testimony of our Saviour, and Letter to *Tiberius*, 46.
Pilgrimage, Use and abuse of Pilgrimage, 263. The chief Intention we have in Pilgrimages is the assisting the Poor, 320. 347.
Pinuphius, Abbot, his Discourse of Repentance, 427.
Pinytus, Bishop of *Gnossus*; Wrote to *Dionysius* Bishop of *Corinth*, 72.
Plato, His Doctrine agreeable to *Moses's*; but not free from Error as that of the Holy Scripture, 155. He hath taken out of *Moses* all that he speaks about the Original of the World, 459.
Platonists, Knew the True God, 405.
Polyarp, St. *John's* Disciple and Bishop of *Smyrna*, 60. (a. l.) Look'd upon as the Metropolitan of the Churches of *Asia*, *ibid.* Came to *Rome* when, *ibid.* Confers with Pope *Anicetus* about the Celebration of *Easter*, *ibid.* His Horror of *Hereticks*, *ibid.* His Martyrdom, *ibid.* Letter to the *Philippians*, 61. Its Subject, *ibid.* Editions, *ibid.* 62. Spurious Books, *ibid.* Epistle of St. *Ignatius*, to him. 59.
Polychronius, Bishop of *Apamea*, 410.
Polyrates, Bishop of *Ephesus*; Disputes with *Victor*, 76. His Letters, *ibid.* Spurious Books, *ibid.*
Pontius, St. *Cyprian's* Deacon, wrote his Life, 11.
Pontianus, Who this Author is, and what he hath written, 554.
Popes, Popes never received from *Constantine* the Empire of *Rome*, 162. Subject to the *Grecian* Emperors, 163. Obligated to the Kings of *France* for their Temporalities, *ibid.* At last became Sovereigns of the City of *Rome*, and by what Degrees, *ibid.* 164. The Pope ought to maintain the Canons, 417. His Judgment subject to Correction, but not the Judgment of a General Council, 474.
Porphyrius, Elected Bishop of *Antioch* in Place of *Flavianus*, 305.
Possidius, A Censure upon the Life of St. *Austine*, composed by this Deacon, 431.
Potentius, A Bishop; why sent into *Africa* by St. *Leo*, 465.
Powers, Of great Advantage to those who know how to make a good Use of it, 321.
Power, Ecclesiastical and Civil their difference, 306. Distinction of these two Powers, 527. Obedience due to the Ecclesiastical and Civil Powers, the different Chiefs of them, *ibid.* Civil Power, Submission due to Princes by even the Popes themselves, 571. Bishops however must talk to them with Freedom and make Remonstrances to them upon Occasion, *ibid.*
Practices, Different Practices of the Church, 448.
Prailus, Bishop of *Jerusalem*; Ordained *Domnus* altho' a Person twice Married, 466.
Praxeas, *Heretick*, 90.
Prayer, Use and Conditions, 114. Four sorts, 115. Lord's Prayer explained, *ibid.* What disposition of Mind is required, *ibid.* How we ought to Pray, *ibid.* Common places of Prayer, *ibid.* Time when, 130. For the Dead, 589. What it is to Pray, 254. Application is necessary to him that Prays, &c. 306. Prayer quenches the Desires of the Flesh, the Love of Riches, and removes from the Minds of Men the Thoughts of Glory and Vanity, 331. It ought to be preferred before any other Work, 300. Common Prayer is an excellent Harmony proceeding from the concord of Charity, 320. God often do's not immediately grant us what we ask that he may excite our Ardency, 323. For the Dead, 365. Four sorts of Prayers, 426.
Prætextatus, Governor of *Rome*; banishes *Ursicinus* by the Emperor's Order, 226.
Preachers, The Obligations they are under, 308. What ought to be their end, 395. In what manner they ought to Preach the Word of God, 342. The Difference between good and bad, 552.
Preaching, Reserved only to Bishops in some Churches, 449. Priests may Preach in their Parish if they are Sick, the Deacons must only recite the Homilies of the Fathers, 663.
Predestination, The Sentiments of St. *Austine* of Predestination to Damnation; explained by St. *Fulgentius*, 534. Sentiment of St. *Austine* of Predestination to Grace defended by St. *Fulgentius*, 536.
Predestinatus Primasius, Is not the Author of that Treatise, 557.
Pretextatus, Archbishop of *Roan*; accused and banished, 714.
Pride, The more good we do the less we ought to boast, 324. That Pride is commendable which makes us despise the

World, and all that appears great in the Eyes of Men; 364.

Priests, 119. Formerly presided in the Assemblies of the Faithful in some Churches, 181. The respect which is due to them, 305, 306. 325. Disorderly Priests to respect their Character, *ibid.* Priesthood the Excellency of its Dignity, 306. Ought not to be put to publick Penance, 466. Are subject to the Laws of Continency, *ibid.* The Duty of Priests in the Administration of the Sacrament of Penance, 423.

Priesthood, To be preferred before Civil Powers, 424. It is one indivisible though it be exercised by several Bishops, 527.

Primasius, Of his Writings, 557.

Priscillian, History of that *Heretick*, 269. Councils celebrated against him and his Followers, 618.

Priscillianists, Their Errors, 407. Their Sect called *A Jaques*, 470. Their Errors described by St. *Leo*, *ibid.* The Author of this last punished with Death, *ibid.*

Privatus, of *Lambesa* an *Heretick*, 121.

Privilege, Privileges of *Autun*, 575. And St. *Medardus* Supposititious, 577.

Probability, A damnable, Maxim, 371.

Proba Falconia, Upon the Life of *Christ*, and the Judgment which St. *Jerome* gave of it, 498.

Prochorus, One of the Seven Deacons, 42. Life of St. *John* falsely attributed to him, *ibid.*

Processions or *Litanies*, Ordered in the time of War, 574.

Proclius or *Proculus*, A *Montanist*, 95.

Proclus, How he was Ordained Bishop of *Constantinople*, 446. The Number and Description of his Sermons, *ibid.* His Volume, 655, 656.

Projetius, A French Bishop condemned by *Hilary* Bishop of *Arles*, 469.

Procopius Gazarus, Judgment upon his Commentaries, 545.

Prophets, Their Books, P. 3. Ought not to speak with Extatic or Fury, 38.

Prophecies, Cited in the N. T. difficult to be found in the Old, 20. What their Office is, 452. They have foretold nothing but what is True and Reasonable, 460. Their Obscurity when taken away, 307.

St. *Prosper*, His Life, Doctrine and Writings, 486, 487. He is not the Author of the Book of the Vocation of the *Gentiles*, nor of the Epistle to *Demetrias*, 490.

Proterius, Bishop of *Alexandria*; Killed by the People, 497. His Election and Death, 699.

Providence, Of God extends to all Creatures, 278. In following the Commandments of God we act, but in all the rest God conducts us by the Motions of his Providence, without our having any part in the Events, 398. 459. 489. 499.

Provinces Suburban, 470.

Prudence, The Prudence of a Man not to be judged of by the Number of his Years, 314.

Prudens, Bishop of *Troyes*, 476.

Prudentius, Born at *Saragosa* in 348. p. 301.

Psalms, Written by whom, P. 3. (a. b. c. d. e. f. g. h. i. j. k. l. m. n. o. p. q. r. s. t. u. v. w. x. y. z.) Usefulness of *Psalms*, 180. Division of the *Psalms*, 260. Remarks upon the *Psalms*, 198, 199. Their Profit, 180. General Remarks upon the Book of *Psalms*, 550.

Publius, The Society which he established, 455.

Pulcheria, The Empress, 472.

Purgatory, Acknowledged and proved by St. *Gregory*, 581.

Q

Quadratus, His Apology for *Christianity*, 63. Who he was, *ibid.* A Fragment of his Apology, not Bishop of *Athens*, *ibid.* Was a Prophet, (a.) *ibid.*

Quartodecimani, *Hereticks* so called, 303.

R

Rabulas, Bishop of *Edeffa*; his Zeal for the *Ægyptian* Bishops, 655. 660. Condemned by the Bishops, 650.

Rachisius, King of the *Lombards*, 163.

Raillery, Sometimes allowable, 90.

Rapes, Forbid and punished by the Ecclesiastical Laws, 236. 239. Ravishers excommunicated, 678. 681.

Ravennius, Ordained Bishop of *Arles*, 471.

Reformers, Character and Genius of the Reformers, 270.

Regulations, Of the Names of the Clergy of *England* described by *Gildas*, 561.

Relicks, The Remembrance of the Actions of Saints, and the Combats of Martyrs, is one of the most powerful Motives we can make use of, to carry Christians to Piety and Virtue; and it is for this Reason, that their Relicks are preserved, &c. 330. It is in Honour of the Martyrs that we preserve their Relicks with Veneration, 331. Relicks and Invocation of Saints, 347. Respect due to them what, 208. 212. 290. Relicks the true Cross, 528. Veneration due to Relicks, 573, 574. Filings of the Chains of St. *Peter* and St. *Paul*, *ibid.* Relicks used in the Consecration of Churches, *ibid.* Their Honour defended by *Eulogius*, 562. They ought not to be put in Chappels where they cannot be honoured, 689. Proof of them made by putting them in the Fire, 719.

Religion, Proofs, 43. Exhortation to embrace it, 152. To be taken up Voluntarily, 89. Christian Proofs of it, 155, 161, 171, 261. Edicts of *Constantine* for Religion, 161, 162. Of *Jesus Christ*, 343. Efficacy of the Regulation of *Jesus Christ*, 302.

A General Index of the Principal Matters, &c.

302. *Christian*, the Truth proved, 422. *Heathens* confuted, 459.
- Religius*, Persecuted, well received at *Constantinople* by *St. Chrysostome*, Cause of *Theophilus's* hatred to that Saint, 295.
- Reliques*, A Monk doubts whether they were true, 456.
- Renatus*, A Priest of the Church of *Rome*, *Theodore's* Letter to him, 462.
- Renouncing*, Of all things to follow *Jesus Christ*, ought to go even to the leaving Father and Mother for the Service of God, 392.
- Repast*, Prayer before and after, 309.
- Repentance*, see *Penance*; *Repentance* and *Penance*, Remission of Sin not to be obtained but in this Life, and in the Church, 527. How Remission ought to be demanded and to whom granted, 686. True Repentance consists in Sinning no more, 567. Rules concerning Repentance, 717. The Benediction of Penance granted to one on his Death Bed, hinders not, but afterwards he must do Penance, 689. It is not permitted to the Priest to give the Benediction to the Penitent, 687. Those that forsake it punished, 687, 689. Death Bed Repentance not useless to all the World, but serves nothing to those who return to their irregularities, 528. Penance of Clerks for divers Sins, 567, 572, 689, 696. Clerks fallen into the Sin of Incontinence may be restored, 690. Those that abandon Penance excommunicated, 689, 697. Absolution not to be refused to any at Death, 690. The Resolution of a Bishop, to make a Man do Penance that had abused a young Woman, 529.
- Reprimands*, Their Usefulness, 308, 309.
- Resurrection*, 91. Proofs of the Resurrection, 157, 221. Resurrection of Bodies, 418, 423, 524. Certain but not as to the manner and time, 423.
- Restitution*, We are obliged to restore Goods gotten by Theft, Rapine and Oppression to those from whom they were taken, and it is not enough to give them to the Poor, 385.
- Revenues*, Of the Church; how; what use the Bishops should make of them, 509, 519, 523. Ecclesiastical Revenues, the use that ought to be made of them, 570, 576, 687, 712. Clergy that have Estates ought not to live of them, 524. They may not take the Bishops Revenue, it ought to be managed by a Steward, 678.
- Revelations*, Opinions of the Ancients concerning them, P. 30. Others forged by *Hereticks*, 34.
- Rheginus*, Bishop of *Constantia* in *Cyprus*; He was on *St. Cyril's* Side. His Discourse in the Council of *Ephesus*, about the Deposition of *Nestorius*, 445.
- Rhenanus*, Wrote excellently upon *Tertullian*, 94.
- Rheticus*, Bishop of *Autun*; His Life and Writings, 164, 165. Wrote a Commentary upon the *Canticles*, 200.
- Rhodanius*, Bishop of *Tholouse*, 608.
- Rhodon*, 77.
- Riches*, Their use, 198, 199, 244, 276. Are not forbidden provided we make good use of them, 321. It is impossible to gather Wealth without Sin, 329. The Cause of Injustice ordinarily, 483.
- Rich*, Men are only dispensers of their Goods for the Assistance of the Poor, 321. God has not given them Wealth, but that they might impart to the Poor, and he hath made the Poor and Miserable, that Rich Men might have an opportunity to exercise their Pity and Charity, 365.
- Ries*, a Council held in that City in 439. about the Bussiness of *Armentarius*, the History of it, 479.
- Rigaltius*, Censure upon his Comments, 95.
- Rogations*, Institution of Rogations, 529. When and how they ought to be celebrated, 688.
- St. Romanus*, a Deacon of *Antioch*, Martyr, 157.
- Romanus*, a Monk his Way of living, 456.
- Rome*, Council held there in 313. in Favour of *Cacilian*, p. 595. Another in 341. under Pope *Julius*, for *St. Athanasius*, p. 602. Another in 370. under *Damasus*, p. 614. Another in 372. against *Ursicinus*, p. 614. Another in 390. against *Jovinian* and his Followers, p. 619. As famous for the Martyrdom of *St. Lawrence*, as *Jerusalem* for *St. Stephen's*, 480. A Council held in this City under Pope *Hilarius*, 683. The Jurisdiction of the Holy See over *Illyrium* established, 693. Bishop of *Rome*, Primacy of the Church, and Bishops of *Rome* in what it consists, 568. Authority of the Pope in Ecclesiastical Judgments, *ibid.* His Authority over the Bishops of the Vicariate, *ibid.* Respectful Terms to the Pope, 529. He is called Bishop of the Universal Church, *ibid.* He cannot be judged by his Inferiors according to the Opinion of *Avitus*, *ibid.* Privileges of the Bishops of *Rome* inviolable, 553. Privileges of the Pope not to be judged by a Council, if it be not assembled by his Authority, 531. A Paradox Proposition that a Pope became Holy, *ibid.*
- Rufinus*, Judgment upon his Translation of *Eusebius's* History, 154.
- Rufinus*, Presbyter condemned as an *Heretick*, by Pope *Anastasius*, 332. Contemporary with *St. Jerome*, 360. Embraced a Monastick Life, and went afterwards to *Jerusalem*, *ibid.* Having translated the Works of *Origen*, he became his Defender, *ibid.* Return'd to *Rome*, *ibid.* Dies, *ibid.* His Works, 361. And his Genius, 362.
- Rufinus*, Whether he, which is the Author of the Doctrine of *Pelagius*, and made the Confessions of Faith, be the Priest of *Aquileia*, 21.
- Rufinus*, Bishop of *Samosata*, he was present at the Council of *Chalcedon*, 463.
- Rusticus* Bishop of *Narbon*, *St. Leo* advises him not to relinquish his Bishoprick, 466.
- Rufus*, a Count, he carried the Order to *Theodore*, to stay at *Cyprus*, and not to go from thence, 461.
- Rusticus*, a French Bishop, *St. Leo's* Letter to him, 472.
- Rusticus*, Deacon of *Rome*, of his Writings and Opinions, 557.
- Ruth*, Author of her History, and the time when it happen'd P. 2. Why that Book is joyned with *Judges*, *ibid.*
- S
- Sabbatius*, Bishop in *Gaul*, 367.
- Sabellius*, His Heresy condemned, 139.
- Sabinus*, a Macedonian Author, 273.
- Sabbath*, what is the meaning of the second Sabbath after the first, 422.
- Sabinian*, Bishop of *Parps*, his Cause, 677.
- Sabinus*, Bishop of *Lanusa*, wrought Miracles, 580.
- Sacrifice* of the Altar, it is not only offer'd to the Father, but to the Word also, 534.
- Saints*, Veneration and Prayers to Saints, 156, 248, 297. The Happiness they will enjoy after the Resurrection, 365. They help us in our necessities, *ibid.* A description of their Felicity, 406. Honour to Saints and their Reliques, 524, 423, 687. The Honour and Invocation of Saints, 457.
- Salamanus*, a Monk of great Virtue, 456.
- Salonius*, Where he was Bishop, 502. His Writings, *ibid.*
- Salvian*, a Priest of *Marseilles*, his Life and Writings, 499. His Style and Genius, 500. The Edition of his Works, 501.
- Sangarus*, Council of the *Novatians* there in, 390, p. 619.
- Samuel*, The Abridgment of his Works, 503.
- Sarabaites*, Who, 427.
- Saragosa*, Council of *Saragosa*, 618.
- Sardica*, Council there in 347. p. 605. Its Canons and Letters, *ibid.* &c.
- Saturnius*, Bishop of *Arles*, sided with the *Arians*, 607.
- Scaliger*, (*Joseph*) first Collected the Greek Fragments of *Eusebius's* Chronicon, 154.
- Scandal*, That we must always keep our selves in the Bosom of the Church, notwithstanding the Scandals we may be afflicted with, 390.
- Schismatics*, Their good Works are useless, 379.
- Schism* of the Church of *Rome* after the Death of *Anastasius*, 526. Council of *Rome* against *Schismatics*, 684, &c. Another Schism after the Death of *Felix IV.* between *Boniface* and *Diocorus*, 542. Another Schism between *Silverius* and *Vigilius*, 552.
- Scripture*, Rule of Faith, 80, 587. Number of Books, P. 16, 17. How many Classes the Books are divided into, *ibid.* Which Genuine, which Apocryphal, *ibid.* 18. Which lost, *ibid.* 19. Those not Canonical, *ibid.* Why, *ibid.* Books out of the Canon of the Old Testament, *ibid.* Quotations from the Prophets in *St. Matthew* not to be found, P. 20. Of the Canon of the New Testament, P. 29, 30. Canonical Books of the Sacred Scripture, 180, 220, 221, 614, 621. The Rule of Faith 181. The Holy Scripture and Reason can never be contrary, 384. Charity and Humility are the two Keys without which we cannot understand the Holy Scripture, 394. The reading of it recommended, 344, 345, 353, 375. The usefulness of that reading, 309, 320. Its Simplicity, 358. 5 Rules and Critical Reflections upon the Canonical Books, 557, &c. Catalogue of the Canonical Books, *ibid.* 559.
- Secundus*, Father to *St. John Chrysostome*, 302.
- Sedulius*, a Censure upon his Poems, 447.
- Sees*, Apostolick, their Consideration, 568. Four Apostolick Sees, 521.
- Seleucia*, Council of *Seleucia* in 395. History of it, p. 609. And a City of *Isauria*, 495.
- Semi-Pelagians*, their Complaints, 488.
- Seneca*, His Letters to *St. Paul*, 47. Spurious, *ibid.* Arguments of it, *ibid.*
- Semi-Pelagians*, Principal Points of their Doctrine, 391.
- Septuagint*, History of their Version, 155, 220.
- Septimus d'aleno*, *St. Leo's* Letter to him, 467.
- Serapion*, Author, his Book, 76.
- Serapion*, a sick Man, received the Eucharist when he was a Dying, 138.
- Serapion*, Bishop of *Thmuis*, different from him of *Arsinoe*, 188. His Life and Writings, *ibid.*
- Serapion*, *St. John Chrysostome's* Deacon, 304.
- Serapion*, an Abbot, 426.
- Serenus*, an Abbot, his Discourse about the Temptations of the Devil, 426.
- Sergius*, Pope, by whom banished, 163.
- Servatus*, Bishop of *Tongres*, by Surprisal signs a Profession of Faith made by the *Arians*, 205.
- Servants* ought readily, and with a good Will to obey their Masters, 331.
- Service* Divine, one way of celebrating in a Province, 683.
- Servus Dei*, His Treatise of the sight of God, 506.
- Shows*, (*Publick*) unworthy of Christians, 92.
- Siagrius*, who he was, and his Writings, 498.
- Sibyls*, Reason of the Name, 43. (*a. b.*) Numbers and Names *ibid.* (*c.*) Their Books preserv'd in the Capitol by the same, *ibid.* What became of them, *ibid.* Those now remaining Spurious, 44. (*i. b. l.*) Ancient and quoted by the Fathers, 45. When forged, *ibid.*
- Sisahn*, Where situated, 64. (*a.*)
- [O] *Simeon*,

A General Index of the Principal Matters, &c.

Sign of the Cross used by the Primitive Christians, 92.
Silverius and *Vigilius*, Popes ill used by *Justinian*, 163.
Silverius Pope, his Election was made with freedom, 552. His Persecution and Death, *ibid.* His Letters supposititious, *ibid.*
Simeon, Son of *Cleophas*, 64.
St. Simeon Stylites, his Life, and by whom written, 456. His Letters, 499.
Simeon Bishop of *Amida*, 462.
Simeon the Aged, his Miracles, 455.
F. Simon follows *Hobbs*, *Petavius* and *Spinoza* in his Notions of the *Pentateuch*, P. 5. (a.) His Chimerical System, *ibid.* His Notion of Publick Scribes groundless, P. 8. (a.) His Principles grounded on weak Conjectures, *ibid.* Proves none of his Assertions, *ibid.* &c. Misunderstands *Josephus*, P. 9. Quotes *Eusebius* to no purpose, *ibid.* Misquotes *Theodoret*, *ibid.* Alledges Authors which do him no service, *ibid.* His false reasonings, *ibid.* &c. Wrests a Rule in Criticism, P. 11. Applies it wrong, *ibid.*
Simony condemned, 113. Receiving money for the Administration of the Sacraments to be detested, 236. Six Bishops deposed for giving Money to be Ordained, 303. Forbidden, 423. Condemned in the Council of *Chalcedon*, and in another at *Constantinople*, 677. 683. It is forbidden to take anything for Holy things, 720. 713. It is forbid to demand Money for Ordination, or other Holy things, 695. It is forbidden in all its Parts, 570.
Simplicius, Pope, his Life, and Letters, 509.
Sins, Confessed to Priests in *Origen's* time, 113. How they ought to be reprov'd, *ibid.* Distinction, *ibid.* Remedies *ibid.* Against the Holy Ghost how not to be forgiven, 140. Sin against the Holy Ghost in what Sense unpardonable, 180. Distinction of Sins, 204. 286. We our selves the Authors of our Sins, 302. Sin is the only thing that a Christian ought to fear, 310. 317. 317. Nothing but Sin that makes us truly miserable, 316. 317. Sins committed after Baptism, are greater and more dangerous than those committed before, 370. When a Man is fallen into one Sin, he is very often led on by this his first Crime, into all sorts of Iniquities, 330. We hate Sin in proportion as we love justice, 384.
Singing the Prayers in Churches, 234.
Singetunum, Council there in 366. Composed of *Arian* Bishops, 612.
Sinaessa, Council held there in 303. The Acts of it supposititious, 591.
Syricius, Pope, successor to *Damasus*, 222. Abridgment of his Letters, *ibid.* 273.
Sirmium, I. Council of *Sirmium* in 349. p. 607. II. Council there in 351. *ibid.* III. in 608. IV. in 358. *ibid.* V. in 359. *ibid.*
Sixtus, Pope, 136. Sentences of *Sixtus* the *Pythagorean*, attributed to the Pope, *ibid.*
Sixtus III. His Life and Letters, 445. He wished for Peace between *St. Cyril* and the *Eastern* Bishops, and rejoiced when it was made, *ibid.* His Letters about the Affair of *Nestorius* and *John* Bishop of *Antioch*, 652. His Death, 446. 464.
Slaves, Regulations to hinder Christian Slaves from serving *Jews*, 575. Regulations concerning the Christian Slaves belonging to *Jews*, 698. Forbidden to be made Clerks without the permission of their Masters, *ibid.*
Socrates, Historian, begins his History where *Eusebius* ends, 154.
Socrates, Who, 448. His History, *ibid.* &c.
Solitude, Its uses, 229. The advantages of it, 342. Excellency of a Solitary Life, 315. The happiness of it, 483.
Solitariness, their austerities, 5 Monks, 456.
Sons of God, how we are to understand that Text where it said, *That they went down to the Daughters of Men*, 496.
Sophronius, Friend to *St. Jerome*, 362.
Soul, Immortal and Spiritual, 157. 181. 220. 297. Book of the Soul by *Eustathius* of *Antioch*, 165. Question concerning the Soul of *Samuel*, 166. Grace and an Inclination to Sin to be found at the same time in the same Soul, 188. Of its Nature, *ibid.* 200. 259. 260. 262. 264. 275. Its habitation is in God who hath created it, 373. Made in the likeness of God, *ibid.* Hath no Corporeal Dimensions, *ibid.* Not a part of God, 390. Errors of the *Pelagians* concerning the Creation of Souls, 414. It is not a part of the Divine Substance, 423. The Immortality of the Soul, *ibid.* Pre-existence of Souls opposed, *ibid.* Its Nature, 505. Proofs of the Immortality and Spirituality of the Soul, *ibid.* 504. The Opinions of *Nemesius* and *Aeneas Gazens*, about the Nature and Original of the Soul, 524. *Faustus* and *Gennadius* thought it Corporeal, altho' it be Immortal, 513. 523. 524. Other Opinions of *Gennadius* about the Original of the Soul, *ibid.* Spiritual Souls, 581. State of the Souls after Death, *ibid.* Divers Apparitions of Souls, *ibid.* A fabulous History of the Soul of *Trajan*, 582. Question concerning the Original of Souls undecided, 536. What we ought to believe of the Nature of the Soul, *ibid.* They act and appear after Death, 584. *St. Irenaeus's* Opinion concerning it, 75. Opinion of the Ancients concerning the Souls of the Wicked, 67. (a.) *Tatian's* Opinion, 69. *Tertullian's* Opinion, 91. *Origen's*, 112.
Sozomen, Historian begins his History where *Eusebius* ends his 154.
Sozomen, His Life and a Censure upon his History, 449.
Stares, *Origen* thought they had Life, 112.
Stephen Bishop of *Rome*, his Election 117. Dispute with *St. Cyprian*, *ibid.* Censure upon it *ibid.* Martyrdom 126.
Stephen II. Pope, makes a Truce with the King of the *Lombards* 163. Has recourse to *Pepin*, *ibid.*
Stephen of *Larissa*, Acts of the Council held at *Rome* upon his Affair, 693. *Agapetus* would that his Cause be instructed by his

Legates, 543. Another *Stephen* accused of Incest and condemned by the Council of *Lyons*, 690.
Stewards of Churches not to give account to Ecclesiastical Judges, 475.
Stichometria of *Nicephorus*, 57. 61.
Stromata, Meaning of the Word, 79.
Subdeacons, Obligated to Celibacy, 466.
Sulpitius Severus, Priest of *Agen*, a Disciple of *St. Martin* and Friend to *Paulinus* Bishop of *Nola*, 362. His Genius, *ibid.* 363.
Superstition, is a Vice that sets it self off with the name of Virtue, 419.
Supremacy of *St. Peter* and the Church of *Rome*, 129. 590.
Peter, *James* and *John* never disputed it, 181.
Syda a City of *Pamphilia*, 447.
Symbol, Etymology of the Word, 37. (a.)
Symmachus, his Ordination, 526. Contested by *Lawrence*, *ibid.* Confirmed, 528. His Letters, *ibid.* 528. Accused and Absolv'd, 527. His Apology, *ibid.* Supposititious Letters, 528. His Abolition forbidden by *Ennodius*, 531. Councils held upon occasion of this Pope under him, *ibid.*
Symmachus, P. 23.
Synods, held by the *Semi-Arians* in 365, & 366. p. 612. *Roman* Synod under *Innocent*, 631.
Synefius, Originally of *Cyrene* Bishop of *Ptolemais*, 417. Catalogue of the Treatises which he Wrote, 418. His Genius, 419.
Syrus, Wrote against *Nestorius*, 503.
Syrianus, uses the Faithful of *Alexandria* ill, even in the Church, 171.

T

Tabenna, Monastery in *Egypt* founded by *St. Pachomius*, 186.
Tapers, Lighted in Churches, 347.
Tatian, His Country, Profession, (a.) 68. Heresy *ibid.* (b, c.) Writings, 69. Abridgment, *ibid.* Gospel said to be made by him, *ibid.* A Book of his confuted by *Clement Alexandrinus*, *ibid.*
Taverns, Canons against *Taverns*, 614. The Tavern is filled with Impiety and Intemperance, 325.
Temples, God dwelleth not in Material ones, 100. Christians had none in the Apostles time, since they have been very magnificent, 423. A lofty Church built at the Expence of the Poor is a Sin, *ibid.*
Temptations, We must resist the Temptations of the Devil in this World, 324. Divers Temptations of the Devil, 426.
Tertullian, His Country and Life, 84. (a, b, c, d.) If Married when? *ibid.* (b, i.) If Priest, of what Church, *ibid.* (b, i.) His Fall, (a.) 85. What Motives, *ibid.* (a.) Orthodox Books of Penance, 85, 86. Of Baptism, 85. Of Prayer, *ibid.* Apologetick, *ibid.* Of Patience and Exhortation to Martyrdom, *ibid.* Of publick Shows and Idolatry, *ibid.* Of the Testimony of the Soul, 86. Chronological Order of his Books, *ibid.* (j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z.) Spurious ones, 86, 87, (f, f, g, h, i, k, l.) Abridgment, 87. 93. Genius and Character, 93. (k, l, i, l.) Editions, 94. Model of a new one, 95.
Testaments, New for all Mankind, and the Law of the *Jews* for one Nation only, 155. Old, what is the end of all the Stories of the Old Testament, 495.
Tetradius, hath written a Rule for Monks, 554.
Tetradia, Wife of *Eulalius* Count of *Avergne*, her History, 718.
Text, The Holy Text burnt in the time of *Manasser*, 453. Revived and restor'd by *Ejdras*, 452, 453.
Theatre, Canons against Stage-Players, 594.
Thebais, first Heretick, 64.
Theotimus, Wrote to the Emperor *Leo*, 495.
Theft, Vide *Violence*. In what manner it ought to be punished 576. Theft in a Clerk punished, 686.
Theodotion, P. 23.
Theodotus, Heretick, 83. Another a Gold Smith, an Heretick, *ibid.*
Theodatus sends Pope *Agapetus* to *Justinian*, 163.
Theodorus, Bishop of *Mopsuestia*, condemned with his Writings long after his Death in the fifth Council, by the contrivance of the Emperor *Justinian*, 335.
Theodorus, Bishop of *Mopsuestia*, the Rise of the Disputes about his Doctrine and Person, 655. His Writings defended, 556. Abstracts of his Works alledged against him in the fifth Council, 706. Authorities alledged against him, *ibid.* Inquest made against him, *ibid.* Accusations and Invectives against his Memory, 559.
Theodorus, Deacon of *Alexandria*, his Petitions against *Dioscorus*, 495.
Theodorus, Bishop of *Forum Julii*, *St. Leo's* Letter to him, 472.
Theodorus the Reader, His Writings, 541.
Theodorus, Bishop of *Perinthus*, his Life and Writings, 184.
Theodorus, Disciple of *St. Pachomius*, his Letters, 186.
Theodorus, Martyr, 263, and (a.)
Theodoret, Historian begins his History where *Eusebius* ends his, 154. His Miraculous Birth, 449. His Life, 450. Divers Sentences given against him, *ibid.* His Works, 451. An honorable Opinion on his Commentaries, *ibid.* The Defence of his Person and Doctrine, *ibid.* 555. His Character and a Judgment of him, *ibid.* The part which he bore in the differences among the *Eastern* Bishops in the Councils of *Ephesus* and *Chalcedon*, Vide the History

A General Index of the Principal Matters, &c.

- History of these Councils. St. Leo congratulates his absolution 473. A Letter attributed to this Author against St. Cyril, 707. His Writings defended, 710. Concerning an Image of Theodoret carried about with Pomp, 709.
- Theodoricus King of the *Ostrogoths*, makes himself Master of Italy and Rome, 163. Appoints a Visitor over that Church, and sends Pope John to the *Grecian* Emperor and why, *ibid.* Labours to appease the Schism of *Lawrence*, 529.
- Theodosius, a Monk his Austerities, 456.
- Theodosius the Emperor his Death, 463.
- Theodotus of *Ancyra*, his Life and Works, 445. See also the History of the Council of *Ephesus*.
- Theodulus, the Son of *Nilus*, 429.
- Theodulus, his Judgment about the Law, 506.
- Theognostus, his Writings 140.
- Theology, the true Principles of Divinity, 533.
- Theophrastus, an Abbot, 427.
- Theophilus, Bishop of *Antioch*, 70. Not he to whom St. Luke Wrote. *ibid.* What still is extant of his, *ibid.* Abridgment of his Book, *ibid.* He first used the word Trinity, *ibid.* Editions, *ibid.*
- Theophilus of *Casarea*, 76.
- Theophilus, Bishop of *Alexandria*, 303. *Chrysostome's* Enemy, 304. Even after his Death, 305. Successor to *Timotheus*, 334. Finished the ruin of Idolatry in his own City, *ibid.* His Character, 335.
- Theopompus, a *Novatian* Bishop, deposed by St. Cyril, 434.
- Theosebia, Wife to Gregory Nyssen, 260.
- Theotimus, Bishop of *Tomi*, his Writings, 273.
- Theſſalonica, the Right and Privileges of that Bishop, 467. They ought not to abuse it, 469, 470.
- Thomas, Apostle not called Judas, 32. (c.)
- Tiberianus, a *Priscillianist*, 269.
- Tiberius, Story of his desire to deify Jesus Christ uncertain, 46.
- Tiberianus, Ordained Bishop, being but a meer Lay-man, 465.
- Tichonius, a *Donatist* Author, 420.
- Timothy of *Alexandria*, his Life, 271. Abridgment of his Canons, *ibid.* 272.
- Timotheus, Surnamed *Salophaciolus*, Ordained Bishop of *Alexandria*, 476.
- Timotheus, his Book about the Nativity of Jesus Christ, 505.
- Timotheus *Ælurus*, by whom expell'd from the See of *Alexandria*, 476. His Doctrine and Writings, 497. The attempts he made to recover that See, 509. *Simplician* strongly opposed him, *ibid.* &c.
- Timothy *Ælurus*, his History, 699.
- Titus of *Bosra*, Circumstances of his Life, 215. Assists at the Council of *Meletius*, held at *Antioch*, *ibid.* Subject of his Book against the *Manichees*, *ibid.* The Opinion we ought to have of it, 216. Commentary upon St. Luke's Gospel attributed to him, not his, *ibid.* His Death, 215.
- Tobit, History of him, P. 2. 7. His Books rejected, *ibid.*
- Toledo, Council there in the year 400, p. 627. Canons of it, *ibid.* 173.
- Tours, a Council held in that City in 462. The number and Abridgment of its Canons.
- Tradition, its Authority, 82, 92. Of the Church, 348. The Church has its Traditions that are not in Scripture, 563.
- Translations of Bishops forbidden, 470.
- Triers, Council said to be held therein the time of St. Martin, 618.
- Trifolius, His Life and Writings, 539.
- Trinity, Opinions of the Ancients of it, 67, 81, 135. Of *Origen*, 110, 111. *Eusebius's* Opinion upon the Trinity, 156. Explication of the Mystery of the Holy Trinity and Proofs of the Divinity of the Son and Holy Ghost, 168, 179, 181, 193, &c. 220, &c. 242, &c. 287, 598. Impossible to be explain'd, 153. The Trinity, 422. Scholastical Explication of this Mystery by *Boetius*, 541. Divinity of the three Persons of the Trinity, 536. If the three Persons of the Trinity are separable, 537. Why we say that the Son reigns with the Father in the unity of the Spirit, *ibid.* *Rufinus* says that it is uncertain whether the Holy Spirit proceeds from the Son, 557. *Agnellus* assures the contrary, 559.
- Trisagion, Addition to the *Trisagion*, 528, 544.
- Trojanus, Bishop of *Santonnes*, His Letter, 554.
- Truth, The Enquiry after it can only render a Man happy, 371. It is never permitted to betray Truth, 401.
- Tryphon, *Origen's* Scholar, 116.
- Tryphillius, Bishop in *Cyprus*, 184.
- Turribius, Bishop, St. Leo Wrote to him, 470.
- Turin, Council there in 400, p. 626. History of it, *ibid.*
- Tyana, Synod held there in the year 368, p. 612.
- Tyre, pretended Council of Tyre in 305. against St. *Athanasius*, 601.
- Tyrſius Rufus *Asterius*, his Writings, 498.
- Valentinus, An Heretick, 457.
- Valentinian, The Emperor, his Death, 465.
- Valentinian, the Consul, 468.
- Valerius, Bishop of *Hippo*, 369.
- Valerius, His Translation of *Eusebius's* Ecclesiastical History, 158.
- Vasio, A Council held in that City in 442. The Number and Abridgment of the Canons, 681.
- Venerius, Bishop of *Milan*, 432.
- Venerius, A Bishop of *France*, 472.
- Vennes, A Council held in that City a little time after that of *Tours*. The Number and Abridgment of the Canons, 683.
- Vicar, Bishop of *Rheimes*, made Vicar of *Gallia* by Pope *Hormisdas*, 531. John of *Terragon* Vicar in *Spain* by the same, 325. *Salustius* of *Sevil* made Vicar in *Portugal*, 533. Vicaracy demanded by *Justinian* for the Bishop of *Justiniana*, 543. Granted to the Bishop of *Arles* by *Vigilius*, 553. By *Pelagius*, 559.
- Victor, His Difference with the *Asiatics*, 76. Books written by him, *ibid.*
- Victor, Bishop of *Antioch*; His Commentary on St. Mark, 447.
- Victor Cartennensis, A Censure upon his Works, 486.
- Victor Viensis, His History, 515. Death, *ibid.*
- Victor Capuensis, His Writings, 557.
- Victor Tunonensis, His Chronicle, 558.
- Victorinus, Bishop of *Passaw*; not *Poitiers*, 142. His Writings, *ibid.* His Genius, *ibid.*
- Victorius, of *Africa*; His Conversion, 202. His Baptism, *ibid.* Writings against *Arius* and against the *Manichees*, *ibid.* Other Works, *ibid.*
- Victorinus, Bishop of *Marseilles*; 447. His Temper, *ibid.*
- Victorius, His Paschal Cycle, 507.
- Christian Vigilance, Temptations are useful provided we are always upon our Guard, and that we have continually a Watch over our selves, 324. Recommended, 244.
- Vigilantius, Priest; a Native of *Gaul*, 369.
- Vigilius, Five of the Name; 1. *Vigilius* of *Africa*, 2. *Vigilius* the Deacon; 3. *Vigilius*, Bishop of *Tapsus* in *Africa*, 4. *Vigilius*, Bishop of *Brescia*, 5. *Vigilius* a Bishop at the Council of *Agde*, 300.
- Vigilius, Bishop of *Trent*, Martyr under the Consulship of *Stilico*, *ibid.*
- Vigilius, His Rule for Monks, 497.
- Vigilius, of *Tapsus*, His Works under borrowed Names, 515.
- Vigilius, His Intrigues to make himself Bishop of *Rome*, 552. He remained Bishop of it after the Death of *Silverius*, although he were an Intruder *ibid.* The People's hatred against him, *ibid.* He goes to *Constantinople*, where he shews his Inconstancy, *ibid.* He dies in *Sicily*, *ibid.* His Letters, 553. He defends the Three Chapters, 704. He condemns them, *ibid.* He quarrels with the Emperor, *ibid.* Excommunicates *Theodorus*, *ibid.* *Vigilius* is sent for to the Council of *Constantinople*, and refuses to come there, 706. He defends by Writing the Three Chapters, 708. Letters cited by which he condemned them, *ibid.* He is sent into Exile, 709. He blames his Conduct, *ibid.* Approves the Condemnation of the Three Chapters, *ibid.* His Death, 710.
- Vincentius Lerinensis, His Doctrine and Principles explain'd, 482, 483. His Death, 483. He is accounted a Saint in the *Roman* Martyrologies, *ibid.* The Editions of his Works, *ibid.*
- Vincentius, Another distinct from *Vincentius* of *Lerins*, a Priest, 503.
- Vincentius of *Capua*, Sent to the Council of *Arles* by Pope *Liberius*, 190.
- Violence, Exercised by the *Donatists* against the Catholics, 208, 209. The Church did not exercise any against them, *ibid.* Princes might use their Authority to procure a Re-union of Schismatics and Hereticks, *ibid.*
- Violence, and Theft; Canons against these Sins, 239, 263.
- Virgin Mary, Letters falsely attributed to her, 32.
- Virgins, Too familiar with Deacons, 127. Virgins who vow'd to preserve their Virginity, *ibid.* 128. Their Habit and Dresses, *ibid.* Virgins Consecrated to God, make a Vow of Virginity, 210. Had a Veil, *ibid.* 280. Penance imposed on those who violated their Vow of Chastity, 239, 282. Not to be condemned without good Proof of their Guilt, 387. Those that Married after having made a Vow of Chastity, 631. Virgins, defiled by the *Barbarians*, ought to be humbled for it though they be innocent, 465. Virgins who have taken the Habit, though they are not consecrated, yet if they Marry they are blame-worthy, 466. Virgins who have vowed Virginity, excommunicated if they Marry, 678. They are obliged to keep it, 681, 682, 683.
- Virginity, Commended tho' not enjoined, 691. The most perfect State, 156, 181, 220, 244, 262, 292, 293. Perpetual of Mary, 282, 291. What must be done to preserve it, 345. The Advantages of it, 346. Though Parents may inspire into their Children the Love of Virginity, yet they cannot oblige them to make a Vow of perpetual Continency, 333. Virginity as much above Marriage, as Heaven is above the Earth, 316. Virginity signifies nothing if it be not enjoyed with Charity and Meekness, 308, 422, 430, 524. Not commanded by God but commended, 459. An excellent estate, 524. It is forbidden to marry the Virgins consecrated to God, 527. Compared to the two Pence of Supererogation, 534. Ought to be joyned with Humility, *ibid.*
- Vision of God, Whether granted to our bodily Eyes, 506.
- Visitors, in the Vacancy of a See, 567.
- O 2
- Vitalis,

A General Index of the Principal Matters, &c.

Vitalis and *Constantinus*, Christians of Spain, consult *Capreolus* Bishop of Carthage, a Remark upon that Consultation, 446.
Vitalis, Wrote to the Emperor, 495.
Vitellius, a *Donatist*; Author of a Book for his Party and against the *Gentiles*, 185.
Vito, a Priest, 170. and (1.)
Universe, Book of its Nature, 96.
Unction, Of the Sick unusual in the Primitive Ages, 589. In Baptism, 513. The Custom of the Church of *France*, not to repeat it after Confirmation, 679. 682. Of the Chrism if it be permitted to Priests to make it on their Foreheads, 567. Why Infants are anointed with it when they are Baptized, 583.
Universal, Bishop or Patriarch; *John* the Faster assumed that Title, 563. St. *Gregory* reproves him for doing it, and would not take it, 569. Differences between that Pope and the Bishop of *Constantinople*, on that Subject, 568. Bishop of the *Universal* Church, A Title given to the Pope by *Avitus*, 529.
Vocation of the Gentiles, The Author of it, 490.
Voconius, or *Buconius* Bishop of *Castellanum*; His Writings, 505.
Vossius, His Opinion of the Sibylline Books, 45. His Edition of St. *Ignatius*, 55.
Vows, Indiscreet Vows forbidden, 239. Vows for evil things ought not to be kept, 695.
Uranus, His Life of *Paulinus*, 431.
Uranus, Bishop of *Emesa*, 462.
Ursicinus, His Contest again Pope *Damasus*, 226.
Ursinus, a Monk, 368.
Usury, Condemnation of Usury, 263. 277. Canons against Usury, 239, 596. 600. 613. Forbidden to Clerks, 688. Forbidden to the Laity by St. *Leo*, 467. Not to be allowed upon any Account whatsoever, 479. Forbidden to the Clergy, 682.
Usurers, Discourse against Usurers, 277.

W

WAR, Book of the Wars of the Lord, P. 18. How we make War like good Christians, 388.
Watchfulness, Vide *Vigilance*,
Whipping, Was no part of the Discipline of the Ancient Monks, 457,

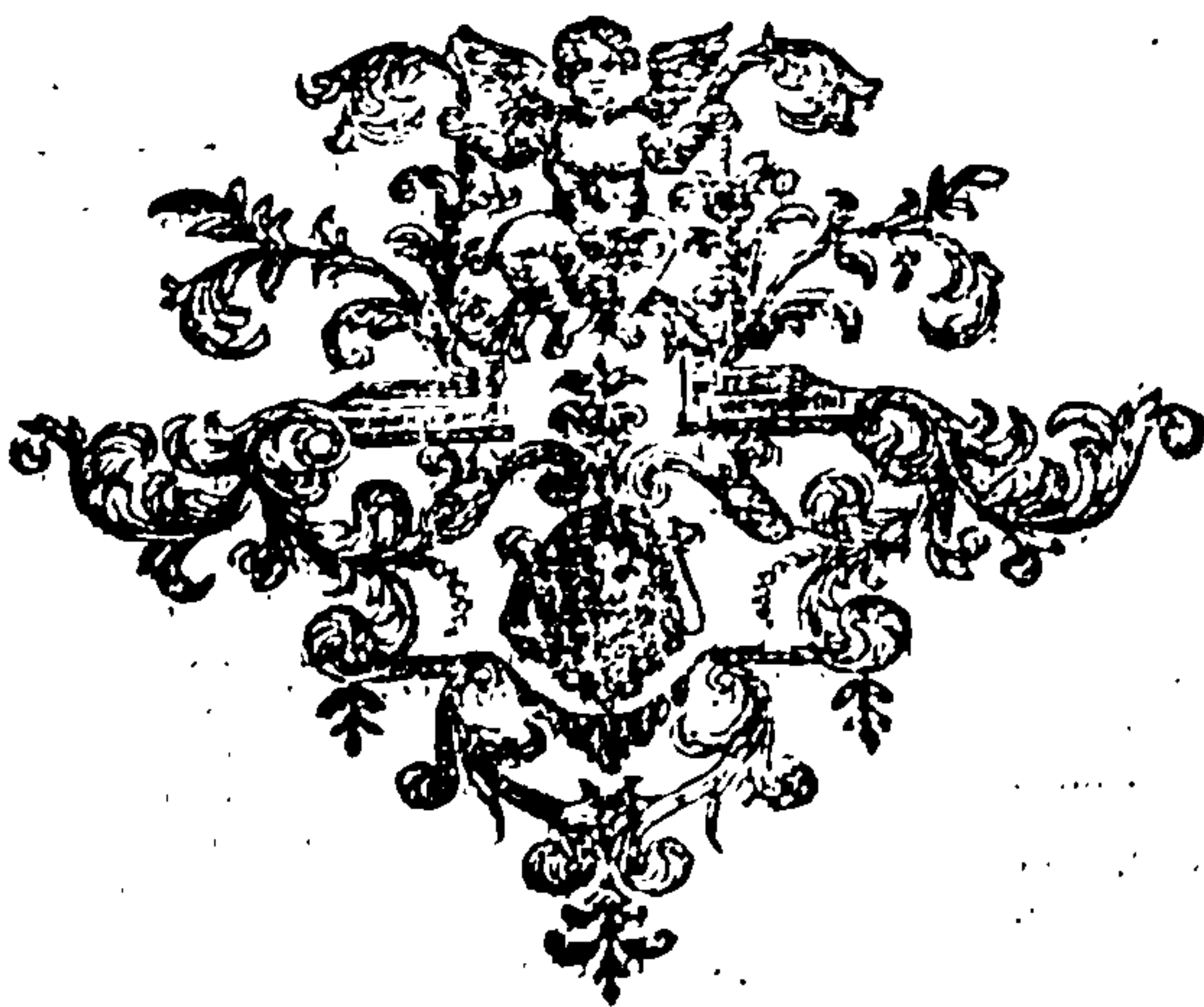
Widows, Profess Virginity, 681.
Widowhood, Though Second Marriages are not forbidden, it is nevertheless much better to continue in Widowhood, 316. The State of Widowhood is to be preferred to that of Marriage, 401.
Free-will, The Will is inclined to Evil and cannot do Good without the Assistance and the Grace of God, 388. Sin consists in the ill Use of our Free-will, 395. *Cassian's* Judgment about the agreement of Free-will with Grace, 426.
Wisdom, Book of *Wisdom* attributed by the *Latins* to *Solomon*, 200.
Witch of Endor, History of it explained, 166. (m. n.)
Women, Not to be clad in Ecclesiastical Habits, 236. Sang heretofore in the Churches, St. *Isidore's* advice about that Custom, 423. Married in the Captivity or Absence of their Husbands, whom they thought to be Dead under what Obligations, 470.
Wood, The Instrument of Man's Ruin in *Adam*, and of his Salvation in Christ 496.
Word, Not a Creature drawn from nought, 168.
Works, The Error of those that believe they shall be justified by their Works, 300.
World, Its two principal Attractives, 483. Contempt of it, *ibid.*
Worship of God, In what manner God ought to be worshipped, 435.

Z

Zacharias, Bishop of *Mitylene*; A Treatise of that Author, 555.
Zechariah, Prophet, P. 4. Not he whom *Eusebius* speaks of or he that was killed between the Temple and Altar, *ibid.*
Zeno Veronensis, 146. His Sermons, *ibid.*
Zeno, an Officer of *Valens*, retired into solitude, 456. He lived in a Tomb, after he had given his Goods to the Poor, *ibid.*
Zephaniab, Time of his Prophecy, P. 4.
Zeras, Condemned in the Council under *Mennas*, 701.
Zoroaster, Spurious, P. 26.
Zosimus, a Monk ill used by *Isidore* of *Damascus*, 423.
Zosimus, Pope he wrote Letters in favour of *Celestius*, 439.

F I N I S.

17 AP 57



* * N. B. That the Contents are to be placed after the Preface.